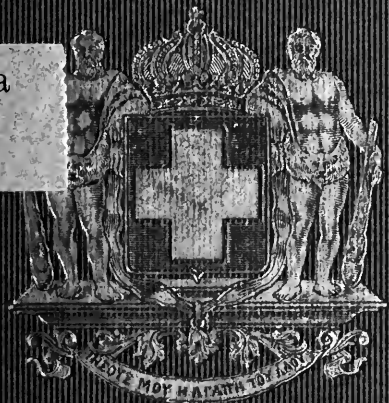


GREECE

OF THE

HELLENES



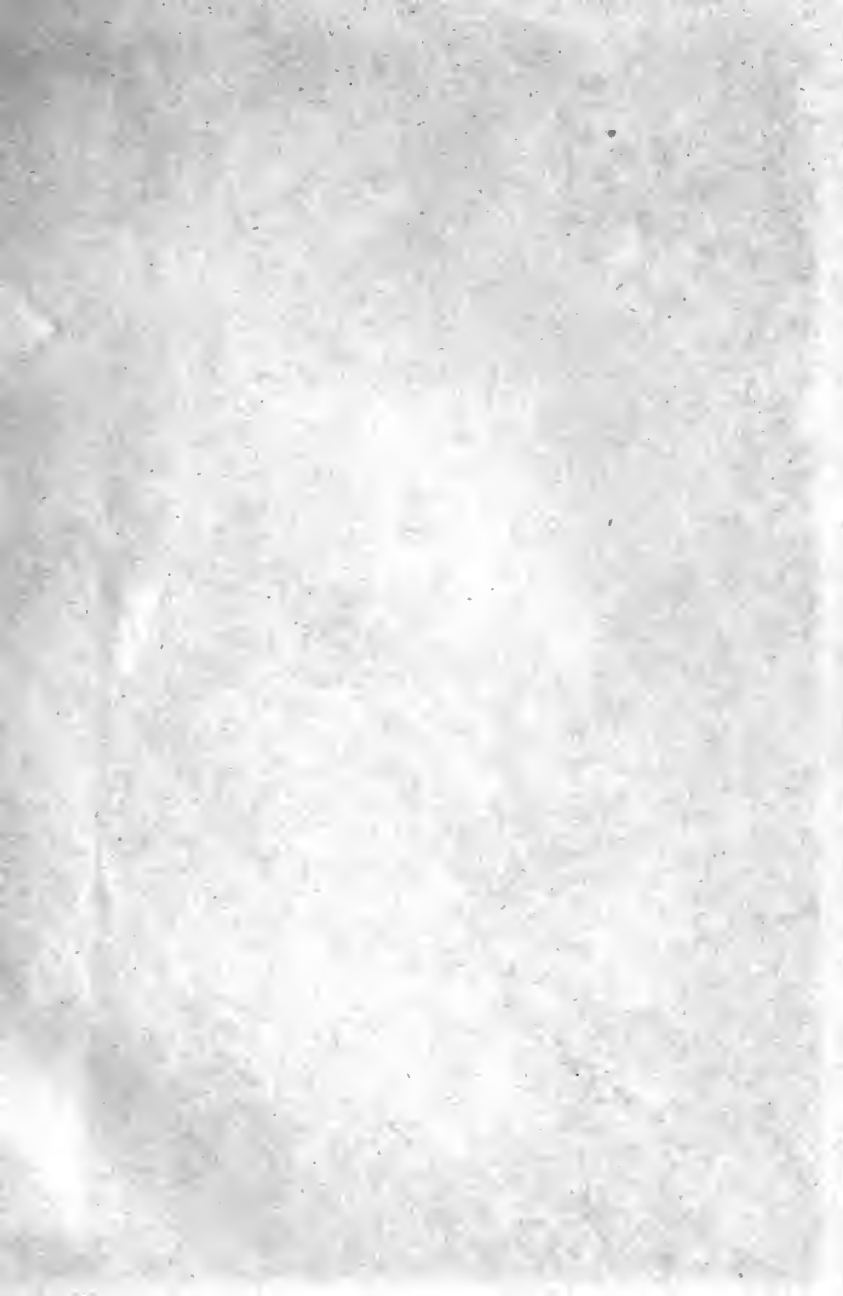
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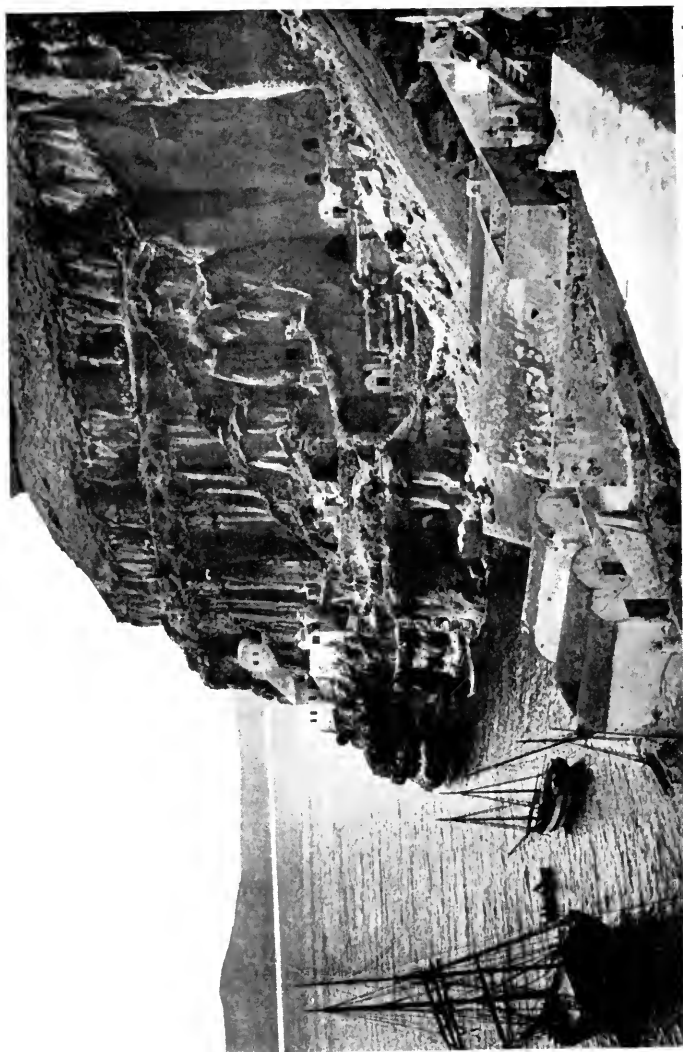
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THE HARBOUR OF THERA

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Greece of the Hellenes

By

Lucy M. J. Garnett

AUTHOR OF "TURKEY OF THE OTTOMANS,"

"MYSTICISM AND MAGIC IN TURKEY," ETC.

TRANSLATOR OF "GREEK FOLK-POESY"

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GREECE OF THEHELLENES

CHAPTER I

THE MODERNHELLENES

THE question whether the present inhabitants of Greece may claim to be lineal descendants of those who peopled the country in the age of its greatest glory has occupied the attention of many eminent scholars who, during the last half century or more, have propounded a variety of theories on the subject. Fallmerayer, for instance, maintained the old Greek race to be extinct ; but his theory has been effectually refuted by the subsequent researches of Ross, Ellissen and Kopf. Professor Mahaffy and Sir Richard Jebb have declared the modern Hellene to be not less Greek than his language ; while Dr. Philippon and Mr. Hogarth, among a number of other students, seem to agree that the inhabitants of the Hellenic Kingdom are a very mixed race, those among them who may be regarded as undoubtedly of Greek descent forming but one element in a vast Hellenised conglomerate of all the races that have, during the past two thousand years, invaded and settled in South-eastern Europe. Seeing, however, that this Hellenic element was able to impose its language and traditions on all the other elements, it cannot have been very inconsiderable ; and the great number of Greek dialects in existence at the present day would seem to prove an independent continuity of tradition—and also, consequently, of Greek descent—in all the various localities in which they are in use.

The average Greek of to-day, and more especially if he be a townsman, can hardly be regarded as a perfect type of physical beauty ; but neither probably was the average Greek of Praxiteles' day. Yet one may from time to time meet, alike in the Hellenic Kingdom, in the islands and coastlands of the Ægean, and in both the higher and the lower strata of society, with a type of quite classical purity—the broad low forehead, the straight nose, dark lustrous eye and firmly rounded chin and throat of ancient statues. The figure, too, of one of these classic survivals will usually be above the middle height, erect and well poised, the hands and feet small, the latter often exhibiting the peculiarity noticeable in Greek statuary of the second toe being of the same length as the first. The mixture of races in Greece is, however, forcibly illustrated by the diversity of types found within the limits of the Greek Kingdom, a certain type being as a rule special to a certain district, though representatives of all may be found among the populations of the larger towns, and the streets of Athens offer excellent opportunities for studying these various types. For here may be seen—possibly forming a single group in a *kafenéion*—the swarthy, black-eyed, Asiatic-looking peasant of Thessaly, the brown or fair-haired and blue-eyed Messenian or Arcadian, the long-headed Islander from Chios, and perhaps a further type seemingly akin to neither, with a skin of clear olive utterly different from that of either the southern Spaniard or the Italian. The blue-eyed type is found here and there in other parts of the Peloponnesos, as also among the Sphakiote highlanders of Crete who so long bravely withstood the armies of the Sultan. And in the remote village of Apeiranthotes in the island of Naxos dwells a community believed to be of Cretan origin, for the most part blonde in complexion, and speaking a dialect of its own, the members of which continue to be regarded by their neighbours as strangers and foreigners. This type is, indeed, most common in the wilder parts of Greece where the inhabitants have had from time immemorial

little or no intercourse with the outside world ; and it is in such localities that the most perfect types of the Greek race are still to be met with.

Isolated from the rest of the Peloponnesos by geographical boundaries and lack of communication by land, two distinct elements of the population, both presenting curious and interesting features, are to be found respectively on the easternmost and the midmost of the three mountainous southern promontories of the Morea. On the former, the ancient Laconia which terminates in Cape Malea, dwell the Tzákones, a race who formerly occupied all the territory between this cape and Argolis, but now number only about 15,000 families, two-thirds of whom inhabit the town of Leonidi on the Gulf of Nauplia, the remainder being found in a number of villages between Nauplia and Monembasia. In mediæval times their vessels traded throughout the Levant and served in the fleets of the Byzantine Emperors, a considerable colony of Tzákone families being established at Constantinople, where their skill as mariners was greatly appreciated. At the present day they enjoy the reputation of being an honest and peaceable people, still making use among themselves of an idiom which has been pronounced by philologists to be a survival of a Doric dialect, the *digamma* being preserved in some words, and the Doric *alpha* used in place of the Attic *eta*. The Athenian philologist Dr. Deffner, who has made a special study of the Tzákones and their language, regards this people as the descendants of the ancient Lakonians, and their speech—which is of a more ancient type than any other surviving Greek dialect—he terms Neo-Doric. There is accordingly some warrant for the assumption that the Tzákones are more directly descended from the ancient inhabitants of Greece than is any other section of its present population. And though the Greek schoolmaster is abroad in Laconia as elsewhere, this old Doric speech will probably long continue to be spoken in that province,

and especially by the denizens of its remoter mountain hamlets.

The narrow rocky promontory of Máné or Maina, terminating in Cape Matapan, is the home of another distinct element, the *Maniáte*, or Mainotes, who remained pagan until nearly the end of the ninth century, and among whom the clan system still prevails, together with other somewhat primitive social conditions. Notorious as pirates in former centuries were the Mainotes—a certain section of them at least ; but at the present day their roving instincts find no outlet beyond emigration to America. while their fighting instincts lead many into the army both as officers and soldiers by profession. As their native province offers few chances of a livelihood, a considerable number of young men betake themselves to other parts of Greece in search of more profitable employment, and many Mainotes may be found among the miners at Lavrion and the factory operatives at the Piræus. The small amount of agricultural labour called for in Maina is undertaken chiefly by the women, and the sturdy Mainote mother, while about her household avocations, hangs her baby in its sheepskin bag on a peg fixed in the wall, and when at work in the field or garden suspends it from the nearest tree, where it rocks safe from prowling wolf, fox or eagle.

Though to a great extent a land of rocks, Maina is not, however, all barren, its most arid region, Mesa-Maina, lying along the central mountain ridge and the sea-surrounded spur of Matapan, where grain is a luxury and the main articles of diet consist of a black bread made from lupin beans—the “ grapes of Maina,” and the fruit of the wild cactus. On the lower levels the olive and the vallonía oak flourish, the fruit of the latter and the oil produced from that of the former being exported, as are also the quails caught in great numbers in certain localities one of which, Porto Quaglio, derives its name from these delicious little birds.

The Mainotes claim to be descended from the ancient Spartans, and boast that they have never been conquered; nor have they certainly willingly submitted to foreign control. Villehardouin, however, was able in 1468 to build his castle of Grant Maigne near Matapan; and in 1601 Máne was ravaged by Catalanian invaders. But though thirteen years later they were compelled by the Turks to acknowledge their supremacy and pay an annual tribute, its inhabitants never permitted a Turkish governor to take up his residence among them. The tribute also would appear, however, to have been merely nominal, consisting of as many gold coins as would cover the blade of a sabre. According to one tradition, it was always thus presented to the Ottoman authorities, though another asserts that it was tendered in a purse suspended on a sabre-point. A special system of taxation has also survived in Maina, as in Corfu, the Mainotes contributing to the State merely an export duty on olive oil. Like mountaineers generally, the Mainotes are not without many rugged virtues, their notions of hospitality being very strict, and the protection of a guest esteemed a sacred duty. A host will, indeed, deem himself in honour bound to defend even with his life a stranger who may have sought safety under his roof.

A considerable number of the once numerous mediæval fortified towers of Maina have survived the order for their destruction issued by the Government of
The Vendetta. King Otho early in the last century, and within their loopholed walls the clansmen still take refuge during the terrible blood-feuds that still from time to time arise between Mainote families. For while far less common now than formerly, the vendetta—which would indeed seem to have originated in Maina¹—still survives, notwithstanding its condemnation by the law of the

¹ The vendetta of Corsica is supposed to have been introduced into that island by a colony of Mainotes which settled in 1673 at Cargese, where their descendants are still to be found.

land. And in the opinion of those well acquainted with the country it is owing to the persistence of this unwritten social code that crimes of violence are less frequent in Maina than in the rest of Greece, the consequences being there of such a serious character. For in a case of vendetta, all the male relatives of a murdered man are in duty bound to avenge his death by killing, if not the actual murderer, the most important member of his family, who collectively, according to the local phrase, "owe blood." The unwritten code of the vendetta is, however, regulated by a rigid method of procedure, and a system of strict etiquette is observed in carrying out this local conception of justice. No Mainote, for instance, will enter on a blood-feud without due notice to his enemies, or attack him outside Maina. If a member of a threatened family, or even the actual murderer himself, is under the necessity of quitting his fortified tower in the course of a feud he may do so with impunity if escorted by a friend unrelated to either party, as *xevgaltés*.¹ Any man also who may be acting as guide to a guest or stranger is allowed to pass on his way unharmed. Under no circumstances is a woman ever molested ; and during the progress of a vendetta the women and girls of a family or clan go freely forth from the beleaguered strongholds to bring water to their inmates. When it is desired to end a blood-feud, a request to that effect is conveyed to the relatives of the injured family, and, if acceded to, every member of the murderer's clan must accompany their chief to ask forgiveness for the crime. In presence of all, the chief kneels, and the murdered man's nearest of kin asks him "Wilt thou do my behest ? Wilt thou, if I bid thee, cast thyself into the sea ?" The chief replies in appropriate phrase, and the reconciliation effected, the mother of the man last slain in the feud adopts his slayer as her son, he on his side solemnly engaging to regard her as more than a mother. Such a reconciliation is termed an *Agápe*, and is never known to be broken.

¹ Derived from the verb *ξευγάσω*, "I accompany."

The Latin element in the Greek population must be looked for chiefly in the islands, and especially in the Cyclades, where it was introduced during the long domination of the Greeks of Latin Origin. in those islands of the Venetian and other Italian adventurers who, at the time of the Fourth Crusade, carved out for themselves principalities from the decaying Byzantine Empire, and proved formidable rivals of the Turks in the Levant. Naxos, the largest and fairest of the Cyclades, was ruled by Latin Dukes for a period of three and a half centuries; Mykonos and Tenos also remained in Venetian hands until the end of the seventeenth century; and Corfu had been a possession of the Republic of St. Mark for 400 years when in 1797 that island was captured by the French. Syra contains a mediæval and Catholic Latin town as well as the modern Greek town of Hermoupolis, which dates from the beginning of last century only, when Sciote fugitives from Turkish tyranny sought refuge in that island. And at Tenos and Mykonos representatives may also be found of the noble Venetian families by whom they were formerly ruled. Some of these formerly Roman Catholic families now conform to the national Orthodox creed, though a considerable number have remained faithful to the Church of their fathers which, in these localities, is served by an enlightened clergy of French nationality.

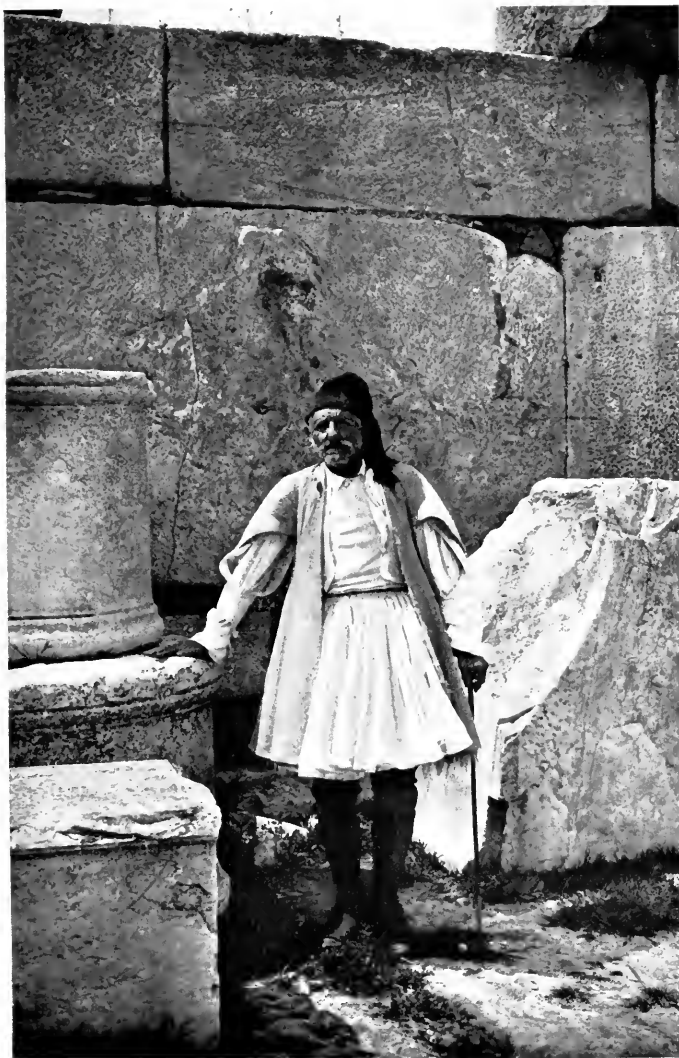
Of Latin race must also be considered the Vlachs or Wallachs. In Southern and Central Greece this element of the population is chiefly represented by the shepherds who, roaming in summer with their immense flocks of sheep and goats over the mountains and in winter encamping in the lowlands, form a strange and picturesque feature of Greek rural life. So essentially pastoral and nomadic in its propensities is indeed one section of this people that their very name has become among the surrounding races a synonym for "shepherd." Previously to the Ottoman Conquest, the Vlachs occupied the plains of Thessaly in such numbers

The Vlachs
Nomads.

that the province had acquired the name of "Great Wallachia," while Ætolia and Acarnania were termed "Little Wallachia." A considerable section of the Vlachs, however, including all those of the burgher class, retired before the invading Turks into the mountain ranges of Pelion and Olympus where they founded new settlements, the most considerable of which are Voskopoli—"The Shepherd's Town," Vlacho-livadia—"The Meadows of the Vlachs" on the western slopes of Olympus, and Mézzovo in the heart of Pindus. Mézzovo is the most picturesque situated town it is possible to imagine, clinging to both sides of a sublime ravine, and overhung by the highest crests of Pindus which tower so perpendicularly on either hand that not till long after sunrise is the *Prosélion* (πρός ἥλιον) or "Sunnyside," of the town out of shadow; while the opposite side is appropriately termed the *Anélion* (ἀν ἥλιον) or "Sunless." Several Vlach villages surround the town, the most remarkable of these being Kalyarites, standing as it does on a hillside so steep that the highest houses are 500 feet above the lowest, and every street is a zigzag staircase.

The roving propensities of the Vlachs above referred to are not confined to the shepherd class, the burghers being also for the most part engaged in pursuits which require them to lead a more or less nomadic life. Among them are wealthy merchants who trade in all the countries of southern and central Europe, and return only occasionally to their mountain homes, besides more humble traders travelling only with their pack-mules in Greece and the Balkan States carrying goods for sale in the smaller towns and villages of the interior, like the peddlers in England in bygone days when, as still in the East, shops were few in the towns and non-existent in rural districts. And in all the towns of Greece and the Balkan Peninsula generally may be found an industrial class of Vlachs who work there for the greater part of the year at various handicraft trades.

Among the most numerous represented people of



Alinari

A VILLAGER OF ELEUSIS

Florence

non-Hellenic race established in Greece are the Albanians who form a valuable element of the population, and, though resident in some parts of the country for over 500 years, have still retained not only their native tongue and their own manners, customs and costumes, but also to a great extent a separate corporate existence. Descending first into Thessaly early in the fourteenth century from Southern Albania, they successfully disputed the ground with the pastoral Vlachs already settled there, and a hundred years later were invited by the Frankish Duke of Athens, Antonio Acciajuoli, to colonise the province of Attica, which had been depleted of its population by the plague and by Ottoman invasions. Lands in the centre and south-west of the Peloponnesos had also towards the end of the fourteenth century been conferred on colonies of Albanians by the Byzantine Governor of Mistra ; and subsequently, under the Despot Theodore Palæologos I, 10,000 Albanian families were also settled in other parts of the same peninsula. During the Greek War of Independence, Albanian volunteers fought side by side with the Greek patriots and figured in not a few of the most heroic episodes of that heroic struggle. At the present day a considerable extent of Attica is people by Albanians. At Eleusis the country folk wear the Albanian costume and speak among themselves a dialect of Albanian in addition to the vernacular Greek. Some of the islands of the Ægean also, and notably Hydra, Spetsai and Aigina, contain Albanian settlements ; and emigrants of this race from Thessaly were introduced into southern Eubœia and northern Andros, both of which islands had been largely depopulated by Turkish corsairs in the later years of Venetian domination in these waters. Save at Corfu, however, where descendants of the exiled Souliots may be found at the village of Kanalion Arvanetikou, no Albanians inhabit the Ionian Islands.

Greek influence has for centuries past moulded not only that section of the Albanian race domiciled within the region included for nearly a century past in the Greek Kingdom,

but also the Tosks or Southern Albanians generally, all of whom profess the creed of the Orthodox Church ; and it is often difficult to distinguish between Greek and Tok not only in Greece but also in Epirus and Macedonia. The Greek language is very extensively used by the Tosks, who also write their own language in Greek characters ; while, on the other hand, the Hellenes have adopted as their own the national costume of their Albanian neighbours, the white *justanëlla*, or kilt, forming a distinctive feature of the Tok branch of this race. The Albanian of the Peloponnesos has, however, become much more completely Hellenised than his compatriot settled in Attica, who has hitherto more or less preserved his native tongue.

Despite the tolerance displayed by the Greeks in their own country towards members of other religious systems, few

**The Turkish
Remnant.**

Turks now remain in the country, though a considerable number of Moslems were to be found in Thessaly for some years after its peaceable cession to Greece in 1882.¹ These were for the most part descendants of the 6,000 families from Anatolia who, at the end of the fourteenth and beginning of the fifteenth centuries migrated from Iconium, the modern Konia, and settled on the Thessalian plains. By the neighbouring populations they were known as *Koniarídhēs*, or men of Konia, a term which distinguished them from the Ottoman Turks who subsequently overran South-eastern Europe. After the treaty by which—notwithstanding the Turkish victories of 1897—that province again reverted to Greece, national pride, combined with other causes, impelled the great Turkish Beys to abandon the lands which they had for centuries occupied as a Moslem aristocracy, and in many towns and villages once inhabited by a numerous Turkish population not one Moslem family is now to be met with. It is, indeed, only here and there that a small community of Moslems now

¹ After the cession to Greece of Thessaly, two Moslem notables of this province were elected Deputies and sat in the Greek Chamber.



Sébah

GYPSY GIRLS

Constantinople

remains in a provincial town or village of Thessaly, and before long the ruined mosques and the system of land tenure will be probably the only remaining vestiges of Ottoman rule in that province. The Moslems of Crete—contemptuously termed by their fellow-islanders *Turkoládes*, but differing only in faith from the other inhabitants—who formerly constituted one-third of the population of that island, have, since the establishment of Cretan autonomy, diminished to one-tenth. With the revision of the map of the Balkan Peninsula made necessary by the results of the recent war, a very considerable Moslem population will, however, temporarily at least, again be included within the frontiers of the Hellenic Kingdom.

In a village a few miles to the north of Athens one may come across a little colony of Bavarians founded in 1837 during the reign of King Otho, who are easily distinguishable from their neighbours by their fair hair and blue eyes, if not by their speech, Greek being more readily spoken by the present generation than the German of their grandparents. In the Church of this Bavarian colony service is still performed according to the Roman rite, and in the adjoining graveyard, though the tombstones bear the Greek lettering, the names of those resting below are invariably German.

**A Bavarian
Colony.**

Tolerant, however, though the Greeks may be officially and individually towards their fellow-subjects of other races and creeds, towards the Hebrews the collective feeling has been, and still is, more or less hostile. Jewish settlements have certainly existed in Greece from very early times, and especially in the track of its Frankish invaders, Hebrew communities being still found in localities where their special commercial abilities find scope, as, for instance, at Athens, in the towns of Thessaly, at Chalkis in Euboea and in some of the Ionian islands. In Corfu, where the export trade in olive oil, wine, etc., affords an opening for their capacities, they are found to the number

**Jewish
Settlements.**

of 3,000 souls, and still occupy a separate quarter of the town which is known as "Hebrew Town," as also at Zante. Nowhere stronger than among the Greeks has also been the mediæval hatred of the Jews, or more frequent the *Judenhetze* excited by reports of "ritual murders" perpetrated in their ghettos, of which the victims have usually been Greek boys whose mutilated bodies were subsequently found on river marge or seashore. An instance of such a crime is recorded in a curious early eighteenth century Greek ballad of Zante,¹ and in an Act preserved in the archives of the Church of St. Nikolas of the Foreigners the event is referred to at considerable length.² Some twenty years ago the Corfiote Greeks brought a similar accusation against their Jewish fellow-townsmen, and a serious riot ensued. And during my residence at Smyrna the coincidence of a Greek child having been found drowned in the river "Judenhetze." Meles at Passover-tide gave rise to a *Judenhetze* which might have assumed serious proportions but for the prompt action of the Ottoman authorities in dispersing the rioters. The Greek population openly attacked Jews in the main thoroughfares, and the assailed, not daring to retaliate, sought refuge in the *khans* of the foreign merchants and the courtyards of the Consulates. The incorporation of Salonica into the Greek Kingdom will also add some 80,000 souls to the Jewish element in the country, the majority of the population of that important city being of the Hebrew persuasion. A colony of this race appears to have been settled here from very ancient times—

¹ A translation of this ballad may be found in my *Greek Folkpoesy*, Vol. 1, p. 290.

² The Act thus concludes: "After these events, the municipality of Zante promulgated a decree that the Jews, who had previously been restricted to no particular quarter, should thenceforward be confined to the Ghetto, which consists of two narrow streets intersecting each other so as to form a cross. The ends of these streets were walled up, gates only being left, over which were placed the arms of St. Mark and the inscription IN CRUCE QUIA CRUCIFIXERUNT. (Compare CHIOTIS 'Ἰστορικῇ Ἀπομνημονεύματα. Vol. 3, p. 348.)



ISRAELITES OF SALONICA
In Holiday Costume

according to local tradition from the reign of Alexander of Macedon ; and the expulsion of the Jews from Spain by Ferdinand and Isabella in 1493 caused so great an influx at Salonica as to convert the former comparatively insignificant colony into the largest in existence. The overwhelming numbers of the immigrants appear, indeed, to have completely absorbed the native Jewish element ; and the Hispano-Hebraic idiom which they brought with them has long been both the vernacular and literary language of the race throughout the Levant. Under Ottoman rule the Greeks and Jews of Salonica have not loved one another ; and what their mutual relations will be now that the Hellenes are the ruling minority can hardly yet be foreseen.

Spanish
Jews.

Communities of Gypsies are known to have arrived in the Greek Islands early in the fourteenth century, and by 1346 had reached Corfu. Their encampments may still be met with here and there on the mainland also. In Northern Greece they are perhaps more common, considerable numbers, both sedentary and nomad, inhabiting the Balkan peninsula. The *Γύφτοι*, as this race is termed by the Greeks, often pursue the calling of smiths for which the name has become almost a synonym. Though professing in some localities Christianity and in others the creed of the Prophet, the Gypsies are equally execrated by Hellenes and Ottomans ; and according to the Greek folk-ballads connected with Good Friday, it was a "Gypsy dog" who was commissioned by the Jews to shape the nails used at the Crucifixion, and for that deed was cursed by the Virgin Mary—

Gypsies.

"Unto the Smith they hurried them, three nails they bade him make them :

And he that day not three alone, but five nails for them fashioned.

'Thou dog, thou Gypsy dog,' she cried, 'Heat thou no coals henceforward !

Should'st thou henceforward embers light, the wind away shall bear them !'"

CHAPTER II

GOVERNMENT

THE Government of the Hellenic Kingdom is based primarily on the Constitution of 1864 which, having been framed at a period of great national excitement, is even more democratic in character than the original Constitution of 1844. Under this charter, the country is governed by a single Chamber of Representatives, styled the *Boulé*, with a Cabinet composed of seven Ministers of State in addition to the Prime Minister.

The number of Deputies composing the Greek Chamber has varied considerably. For though by the terms of the

Constitution it must not consist of fewer
The Chamber of Deputies. than 150, to which minimum number of members it was reduced in 1886 by the late

M. Trikoupis, no provision seems to have been made against over representation; and at the beginning of the present century this number had, for party purposes, been so increased that no fewer than 234 Deputies were returned by twenty-one electoral divisions. Two successive leaders of the Chamber, M. Theotókes and M. Mavromichális, made unsuccessful attempts to correct this abuse; but it was not until the accession to office of M. Vénizélos, the present Prime Minister, that a measure of reform was carried, reducing the number of parliamentary representatives to 181.

Greek Deputies, as well as Ministers, receive payment for their services to the nation, though by no means on a lavish scale, the former being entitled to the sum of 1,800 *drachmæ* (about £72) for each ordinary session, with a further sum of from 1,000 to 1,500 *drachmæ* (£40 to £60) for special sessions when such are held, the amount being decided by the *Boulé* itself, subject to the approval of the Minister of Finance. Ministers receive, including allowances, the modest salary

of £57 per month, without pension ; while the emoluments of the Premier are only slightly in excess of that sum.

The Cabinet, as above mentioned, is composed of eight Ministers including the Premier, who represent respectively

	Foreign Affairs, War, Marine, Finance, the
The	Interior, Education (which includes Ecclesiastical affairs), Commerce (which includes
Cabinet.	Agriculture and National Economy), and Justice. Ministers

may hold office without having been elected as Deputies ; but in that case, though entitled to speak in the Chamber, they cannot vote. Until quite recently a Deputy was required to be over thirty years of age, and also, if not a native of the constituency he aspired to represent, to have enjoyed civic and political rights in it for at least two years prior to his candidature. One of the many important reforms introduced by the present government has, however, reduced the age limit of Deputies and removed the former restriction as to domicile. Officers of the Army and Navy were, until lately, eligible as Deputies ; but this participation of officers in active politics had the reverse of good results in the Chamber, and by a recent enactment they are now debarred from election. Elections are nominally for four years, but a Greek Parliament seldom lasts so long, and has occasionally been dissolved before as many weeks had elapsed. Each Candidate is required to contribute about £8 to the expenses of the Returning Officer ; but this sum represents only a small proportion of his necessary outlay, the cost of contesting a constituency varying greatly according to locality. A wealthy candidate is, however, expected to spend freely, and elections are said to have cost some Deputies as much as £1 per vote. The poll takes place on the same day throughout the country ; manhood suffrage holds sway ; and the system followed is that of the secret ballot.

The opening of the Greek Parliament is observed as a great social function which partakes also of a semi-religious character. Ministers attend in evening dress, the clergy in

their vestments, while ladies are accorded places in the body of the Chamber. The proceedings, which commence

**The Opening
of Parliament.**

at 10 a.m., are opened by the installation of a temporary President, and then follows a solemn service of consecration by the Metropolitan, as the Archbishop of Athens is termed, assisted by other ecclesiastical members of the Holy Synod, and a number of priests and deacons. This concluded, the Metropolitan, followed by the Premier, advances to a table placed in the centre of the hall on which stands a large gilt vessel containing holy water. The latter kisses the Cross held out to him by the Prelate, who, dipping a sprig of olive in the water strikes him lightly with it on the brow. When the other Ministers who have followed have also accomplished this rite, the Premier reascends the tribune to read the Royal decree convoking the Chamber, at the conclusion of which the proceedings terminate. At the next sitting the election of the Speaker takes place, it being customary to appoint a new one every session. This is an important political event, being looked upon as a test of party strength. The names of the Deputies are then called over in the alphabetical order of their Constituencies, to see if they form a quorum. The Constitution of 1864 fixed the quorum at one-half, plus one, of the total number of members of the Chamber, a provision which has been responsible for much parliamentary obstruction. The number necessary to form a quorum has, however, been greatly reduced under the reforming government of M. Vénizélos. New members are then sworn in by the Chaplain of the Chamber, a conspicuous figure in his black robes and tall black head-dress, and cries of *Axios*—"Worthy"! resound from the benches. The Chamber then proceeds to elect its new President. Two tellers are chosen, two ballot-boxes placed on the tribune, and the list of Deputies is again called over. The members for each constituency advance in groups and drop into one of the boxes a paper containing the name of one candidate for office, a teller dropping simultaneously a ball



M. ELEUTHERIOS VÉNIZÉLOS
Prime Minister of Greece



into the other to check the number of voters, while the clerk at the table also crosses off from a list each member's name as he records his vote. The balls and papers are then respectively counted, and the result is announced by the acting President, who at once yields his place to the newly elected President.

Deputies address the Chamber either from the benches or from the President's tribune, as they may prefer. Good speakers, as a rule, adopt the latter position

Deputies. for their harangues, though it has the disadvantage of placing them with their backs

not only to the Chair, but to the gallery behind it assigned to the Diplomatic Corps. Though Deputies, as a rule, address each other in courteous phrase, a speaker is liable to be interrupted by political opponents, when an interchange of unseemly personalities may follow, the presidential bell requiring to be repeatedly sounded before order is again restored and the business of the House can be proceeded with. Duels arising out of parliamentary criticisms are also not unusual, and have indeed been at times of such frequent occurrence as to cause little general excitement, especially as neither of the parties concerned were much, if at all, the worse for the encounter.

With the advent to power in November, 1910, of the present Prime Minister, a period of political reform was inaugurated which cannot but prove of the greatest benefit to the Hellenic Kingdom. And a brief sketch of the previous career of this remarkable man will not, I trust, be deemed out of place here. Born in the island of Cerigo in 1864, and educated at the Universities of Athens and Lausanne, M. Eleutherios Vénizélos, on returning home, soon became intimately associated with the leaders of all the various

M. Eleutherios Vénizélos. Greek political parties among whom he speedily acquired a position of considerable influence. In 1896 he first identified himself

with the aspirations of the Christians of Crete for union with Greece by holding, with a party of friends, the fortress of

Malaxa, near Candia, against the warships of the Great Powers. On the appointment in 1898 of Prince George as High Commissioner of that island, M. Vénizélos was offered and accepted a post in the Council formed to assist him in his new duties, and measures for the regeneration of Crete were at once inaugurated, M. Vénizélos continuing to serve the local government with great loyalty and ability until August, 1909, when the unanimous invitation of the Party of Reform opened up to him a wider sphere of political usefulness. Fifteen months later (November, 1910), M. Vénizélos and his supporters were returned at the polls with a large majority, and he assumed the leadership of the Chamber with the dual portfolios of War and the Marine. Possessed of a thorough practical knowledge of both military and naval affairs, he speedily gave evidence, as Minister of the sister Services, of unusual administrative talent. The subsequent general election of March, 1912, again resulted in the return to office of the Party of Reform, and this time with an overwhelming majority, having secured 150 out of a possible 181 seats, the remaining thirty-one being divided among no fewer than five different parties, those of MM. Theotókes, Rállis, Mavromichális, Zaïmes, and the small party of so-called "Independents."

This powerful and at the same time cohesive majority has enabled M. Vénizélos practically to revise the Constitution with regard, at least, to all such enactments as were found to stand in the way of necessary reforms, and also to make possible further revision, in the future, of its non-fundamental provisions. Among the large number of important administrative changes that have since come into effect may be mentioned (1) the creation of a Council of State entrusted with the double duty of acting as a consultative body, and of drafting Bills for presentation to the Chamber; (2) the creation also of a special legal tribunal for verifying the mandates of Deputies, which had previously been dealt with

Political
Reform.

by a naturally biassed Chamber ; (3) the transference of responsibility for elementary education from the frequently incompetent local Councils to the State ; (4) enlargement of the functions of the Supreme Court in dealing with administrative abuses ; and (5) the already mentioned reduction in the number of Deputies necessary to form a parliamentary quorum, and removal of the restrictions with regard to residence and age formerly applying to political candidates. Changes in legal procedure, greatly facilitating and expediting the business of the Courts, have also been put into operation. For purposes of revenue, an Income tax and a tax on arable land have been levied, the former, I believe, not yet effective, and the latter, which abolishes the ancient system of tithes, as yet only partially enforced. Various minor enactments, calculated to improve the economic condition of the rural population especially and to facilitate the operations of Local Councils, must also be placed to the credit of the present administration.

But more, perhaps, than for all other legislative reforms, does M. Vénizélos deserve his country's gratitude for so courageously attacking and destroying the system of political appointments which had previously been the bane of Greek administration, and at the same time establishing the correlative principle of removal from their posts of officials found to be incompetent for their duties or lax in the fulfilment of them. A movement had, it is true, been on foot during the previous decade for promoting the establishment of a permanent Civil Service, and it had been proposed to convene a National Assembly for making the requisite changes in the Constitution.

The Civil
Service.

Rival political interests, however, stood in the way of these proposed measures, desirable though they were on all hands acknowledged to be ; and it was left to M. Vénizélos to deal with the evil, his overwhelming majority in the Chamber greatly facilitating the task. Under the old system, which finds its counterpart in the Transatlantic Republics, every

Civil Servant, every official paid by the State above the standing of an elementary school teacher—with the exception of Judges of the Supreme Court and University Professors—lived in constant apprehension of losing his post by the fall of the Ministry under which he had obtained it; and party politics had consequently a much more absorbing interest for these employees of the State than the duties of the posts of which they held so insecure a tenure. All Government appointments are now, on the other hand, obtainable only by competitive examination, and promotion is no longer dependent on political influence. To each Government Department is attached an examining Board of seven members, three of whom only are officials holding appointments in such departments, the remaining four being either University Professors or Judges of the High Courts.

It is proposed, as soon as finances permit, to erect a Government House spacious enough to accommodate all the Departments of State, the business of which is now carried on in separate buildings, the Foreign Office being located in a handsome house in the "Street of the Philhellenes." The Ministry of the Interior, housed in the *Odos Dragazaniou*, formerly included Agriculture and National Economy; but these were, in January, 1911, formed into a separate Ministry with offices in "Stadium Street." The Portfolio of War is, in the present Government, held by the Prime Minister. Each department is divided into several sections, the War Office having a very large personnel; while the Admiralty has seven different sections, the whole of the naval construction being conducted from this department, together with the Arsenal, lighthouse and beacon regulations, and all such matters as, with us, fall within the province of Trinity House.

The working day of Greek Government officials is not only much longer than is usual in more western lands, but their work is also more assiduously performed. Subordinates are at their desks at 9 a.m., and by 10 a.m. the departmental

heads of sections will also have arrived. Ministers and Secretaries are to be found in their offices at an early hour, remaining until noon—the established luncheon hour in the country—and returning at 3 p.m. for another five hours or even more of strenuous work. At times of exceptional pressure the day's work of a government department may, indeed, not be completed before midnight; but in such offices, as also in the Banks, no "overtime" pay is accorded, or even expected. For, it may be here remarked, none of the questions with regard to restriction of the hours of labour and a "minimum wage" have as yet, in Greece, disturbed the relations between employer and employed. And whatever may have been the shortcomings in the past of Greek administrators, it may with truth be said that of all the various politicians who have from time to time held office not one has ever been accused of enriching himself at the expense of the State. And in view of the inadequacy of the emoluments of Hellenic Cabinet Ministers, this is a record of which any nation might justly be proud.

Among the leading politicians of the present day may be mentioned, in addition to M. Vénizélos, the well-known names of MM. Mavromichális, Rállis, Koromilàs, Gounáris, Dragoumis, Theotókes and Zaïmes. M. Kyriakoúles Mavromichális, who held the portfolio for war in 1909-10, is the chief of the famous Mainote clan of that name, his ancestors having been hereditary Beys during the Turkish domination. A man of wide culture and charming manners, wealthy and hospitable, he represents a party of considerable political strength, not so powerful as formerly, perhaps, but still a party to be reckoned with. He is said to be the only rich Greek of ancient Hellenic lineage, though his wealth is not derived from his ancestral estates in Maina, but from his mother, a Soutzo, who inherited large landed property in Roumania. His fine mansion at Athens contains an interesting collection

of portraits of bygone Mavromichális, the originals of which figured prominently in the modern annals of the country—old Petro Bey, for instance, with the brothers who, at Nauplia, shot John Capo d'Istria, first President of the Greek Republic, and paid the penalty of their crime on the scaffold ; portraits, too, of the First Napoleon, whom the Mainotes claim to have been of their blood.

M. Demetrios Rállis, a member of the Chiote family so well known in commercial circles outside Greece, has represented a constituency in Attica during more than a quarter of a century, and has also on one important occasion been at the head of the Government of his country. A statesman of conspicuous ability, distinguished in manner and courteous in bearing, a hard worker and voluminous writer, his many high qualities are generally recognised and admitted by all with whom he comes into personal contact, not excepting his most bitter political opponents.

The veteran M. George Theotókes, a favourite Minister of the late King of the Hellenes, and leader of the remnant of the political party created by the late eminent statesman, M. Trikoupis, belongs to a good old Corfiote family, is a man of distinguished appearance and courtly manners, and has repeatedly been at the head of the Government. The voters of Corfu have always been most loyal to their eminent compatriot ; yet even his popularity was eclipsed by that of M. Vénizélos who, when landing there to visit his King and the Kaiser, appears to have received a more enthusiastic reception than had ever been accorded to their local political representative. M. Theotókes, who has served the State all his life in some capacity or other, has passed through stormy times. He was the first Ionian to become Prime Minister, and held office on three different occasions, once for a period of three years—an unusually long life for a Greek Ministry—and once for a fortnight only ; and though times have changed and his



M. GEORGE THEOTÔKES
Ex-President of the Greek Chamber

countrymen have withdrawn from him their political support, he will ever command their respect, and their gratitude for his past services to the State.

M. Lambros Koromilàs, the present Minister for Foreign Affairs, is a man of remarkable attainments and great ability.

M. Lambros
Koromilàs. After taking high degrees at the University of Tübingen (Würtemberg), and the "Ecole

Libre de Sciences Politiques" of Paris, he travelled in Western Europe and the United States for the purpose of studying their several financial and economic systems. Entering the diplomatic service, he occupied in turn the important posts of Consul-General at Salonica and Minister Plenipotentiary at Washington. Returning from the United States in 1910 he was offered by the King the portfolio of Finance in the newly formed Vénizélos Cabinet which he retained until the reconstruction of the Cabinet in 1912, when he resumed his diplomatic functions by taking charge of the Greek Foreign Office. Much of the subsequent success of M. Vénizélos' administration has been attributed to the able management of the country's finances and economic resources by M. Koromilàs between 1910 and 1912.

M. Stéphanos Dragoúmis, now Greek Governor-General of Macedonia, may be considered one of the most distinguished

M. Stéphanos
Dragoúmis. among modern Hellenes. Though a Macedonian by birth, and consequently without

local family influence, when contesting a constituency in Attica in 1905 he was returned at the head of the poll; and while still a simple Deputy, and independently of any political party, he succeeded in bringing into effect a scheme for granting lands to the numerous peasant families, both natives of Greece and Greek refugees from different parts of the Balkan Peninsula, whom political events had deprived of their all and rendered homeless. An accomplished orator, the efforts of M. Dragoúmis in the Chamber were also largely directed towards reconciliation between the then troublesome "Military League" and the Royal Family, as

well as between the various political parties ; he aimed also at general reform, including such revision of the Constitution as has since been effected. An able and forceful writer, M. Dragoúmis had temporarily retired from the political arena, devoting himself assiduously to literary work until the circumstances resulting from the outbreak of the Balkan war summoned him again to public life.

M. Alexander Zaïmes, the son of a former Prime Minister, has himself twice been, nominally at least, leader of the Chamber, and though a nephew of the late

M. Alexander Zaïmes. M. Deliyánnis, was invariably an ally of his great rival M. Theotókes. Latterly, how-

ever, he has supported the reforming efforts of M. Vénizélos. Coming as he does of an ancient and honourable stock—the name Zaïmes denotes that the family held in bygone days a *zaïm*, or fief, during the Ottoman occupation—he has a considerable following in his native town of Kalyvrýta ; for even in democratic Greece a member of an old-established family is preferred to a parvenu ; and M. Zaïmes is generally considered to be a man with a distinguished political career before him. On the retirement of Prince George from the High Commissionership of Crete, M. Zaïmes was appointed by the King to succeed his son, and, during his term of office appears to have been fairly successful in the extremely difficult position of administrator of that turbulent island. A man of ample means and scholarly tastes, and actively interested in educational progress, he is at the same time of a retiring disposition, speaks little in public, refuses to be interviewed, and when not actively serving his country, divides his time between study and the pastime of fishing.

For political and administrative purposes Greece is divided into *Nomoi*, or prefectures. Originally eleven in number, the *Nomoi* had, for party purposes, been gradually increased to twenty-six, thus entailing great additional expense to the State. Under the present Government, however, they

Political Divisions
of Greece.

have been again reduced, and are now sixteen in number of which three are in Continental Greece, five in the Peloponnesos, two in Thessaly, one in Epeiros, three in the Ionian Islands, and two in the Archipelago, thus comprising the additional territory acquired by Greece before the late war. This sweeping reduction in the number of administrative divisions may be considered one of the most important of the many recent reforms.

At the head of each prefecture is the *Nomarch*, an official invested with no little authority, representing as he does every department of State in proportion to its relations with the *Nomos* he administers. Appointed by the King on the recommendation of the Minister of the Interior, the powers he exercises are regulated by a special enactment dating from the year 1845 which is still regarded as "a model of what a Law should be." The duties of a *Nomarch* are consequently multifarious. Not only is he responsible for public order and security, for the public health, for the proper administration of prisons and hospitals, asylums and other philanthropic institutions, but also for the maintenance of public buildings, highways, bridges, the preservation of archæological treasures discovered in his district, the administration of ecclesiastical property, and the enforcement of the Education Act. The improvement of Agriculture, the drainage of the marshlands and reafforestation of the hills are likewise among the duties of a *Nomarch*, as are also the regulation of the annual levy of youths for military service, the collection of rates and taxes, and the superintendence of the administration of public funds in the various municipal districts comprised within his prefecture. The salary of such an official hardly exceeds, however, including allowances, the modest sum of £300 per annum.

The *Demes*, or municipal districts into which a *Nomos* is divided, are arranged in three classes according to their respective populations, a *Deme* consisting of one town, or

large village, or, in the rural localities, of from fifteen to twenty hamlets. A municipal Council of the first class will consist of eighteen Councillors and six deputies; of twelve Councillors and four deputies in the second class; and in the third, of eight Councillors and two deputies. Elections are held every four years, as for the Chamber, in the month of September, and, under the old system of political patronage, were invariably fought on party lines. Each candidate for office is required on nomination to deposit 25 *drachmæ*=£1, with the returning officer as his contribution to election expenses. The polling stations, which are usually churches or school-rooms, are open from dawn to sunset, this time being extended, if the candidates are numerous, for an hour or two in the evening. "One man one vote" is the rule at all elections in Greece, every male inhabitant who has completed his twenty-first year and performed his military service, or obtained exemption therefrom, possessing the suffrage both municipal or political, illiteracy, which is every year becoming rarer, being at present no bar.

The method of voting in use is that instituted by the British in the Ionian Islands. Each candidate has his own ballot-box surmounted by his photograph, and may, if he pleases, preside over it personally. As each elector advances to the ballot boxes, his name is called out by an official and checked on the list of those entitled to vote. Two pellets of buck-shot are then handed to him which he drops into one or other of the two compartments labelled respectively "Yes" and "No," the former being painted white and the other black. The shot fall into canvas bags which are subsequently emptied into receptacles holding exactly 500 pellets each, these being subsequently counted by a committee of six persons.

At the head of each *Deme* is the *Démarchos*, or Mayor, who is elected by public suffrage at the same time as the Council. He receives a small salary, and may, like the Councillors, be

represented on occasion by his Ὑποπρόεδρος, or Vice-demarch, but is ineligible for the Chamber of Deputies during his term of office. In the remoter islands, cut off by lack

The
“Démarchos.” of telegraphic and steam communication from the central government, the Demarch is often a more important official within his jurisdiction than the Prime Minister of the day, and his duties will probably be as numerous and varied as those of his above described superior, the Nomarch. The Demarch is, *inter alia*, Chairman of the Ecclesiastical Commission dealing with the churches in his Deme; Chairman also of the local Educational Council; he is held responsible for public works, for the proper management of the prisons, hospitals, and other public institutions in his district; and for lighting and scavenging. The provision of hospitality to strangers fall also within his province; and he may not, should he desire re-election, refuse to stand sponsor at the font for the child of any supporter who may ask this favour of him.

The chief local rate levied by these Communal Councils is a 2 per cent. *octroi* on all articles introduced into the Deme, irrespective of whether such articles have been produced within the limits of the Hellenic Kingdom or imported from abroad. This duty works out at a much higher figure in urban than in rural districts, where all, or very nearly all, the requirements of the peasants are, as a rule, produced and manufactured by themselves. District Councils are also empowered to raise loans for local needs with the consent of the Demarch, and, in the event of his refusing such consent, the Councillors have a right of appeal to the Ministry of the Interior.

The Demarch of Athens may be said to occupy a position somewhat similar to that of the Lord Mayor of London, as the

The Mayor
of Athens. Deme under his authority constitutes not only the capital of Greece but also the focus of Hellenism and resort of the whole cultured

world. Athens is also the only Greek municipality which

provides for its leading citizen an equipage and an allowance towards the expenses of public entertainments. One of the most able and popular Athenian Lord Mayors of recent times has been M. Spiros Merkouris who, during his term of office, has succeeded in bringing about many important and necessary municipal reforms. Among these may be named the substitution of a system of direct collection of rates for the old unsatisfactory practice of tax-farming; the conversion of the municipal debt; the introduction of a new system of registration of births, marriages and deaths within the Deme; the erection of a market-hall; and the improvement of the municipal roads and thoroughfares.

In rural districts the Demarch is not infrequently found to be a well-to-do peasant farmer in blue-tasselled fez and white fustanella, who adds to his municipal duties that of providing under his own roof, or elsewhere, when no decent inn is available, accommodation for the passing traveller or government official on tour. To the former he will also courteously do the honours of his Deme, introducing him to the leading inhabitants, and acting as his guide to the places of interest in the neighbourhood, including the local museum, of which he will probably be the curator.

Local self-government, it may be remarked, is no new institution in Greece, though the form of it may have changed somewhat since the creation of the Hellenic Kingdom. The system of Communal administration which the successive conquerors of the country found in operation was never seriously interfered with by them, even the Turks having refrained from interference with the municipal liberties of the subject nationalities. A considerable amount of administrative experience was, consequently, on the creation of the Hellenic Kingdom, at the service of the new Constitutional Government.



M. SPIROS MERKOURIS
Mayor of Athens

CHAPTER III

ARMY, NAVY AND POLICE

ALTHOUGH a regular army was organised on a small scale on the creation of the Greek Kingdom under Otho I in 1833,

**Army
Reform.** Greece was so fortunate as to enjoy in peace for a period of sixty years the liberty she had so dearly purchased ; and it was not

until 1897 that her forces were called upon to show their mettle in the field. The Turco-Greek war of that year making apparent such glaring defects in every department of the army, its reform thenceforward became the unanimous demand of every political party. Not immediately, however, were these reforms seriously undertaken. Greece has not lacked a party corresponding to our own " Little Englanders " which, holding the three " Protecting Powers " responsible for its security against external aggression, has ever opposed the creation of an expensive standing army. One Ministry after another was formed and dissolved, many measures were proposed, but nothing definite was accomplished ; and it was not until the reins of government were placed in the hands of M. Vénizélos that actual results were finally achieved. The energy and far-sightedness of this able statesman, however, very speedily triumphed over apparently insuperable difficulties ; and abundantly justified by late events has been the confident anticipation expressed by the President of the Chamber that " Whenever the Greek Army is called upon to take the field, it will be under such favourable auspices as must bring additional glory to our national banner." Nor was the cost of this new military force allowed unduly to burden the country. The strong financial position in which Greece had been placed by the administrative reforms of M. Koromilàs already alluded to enabled the Government

to devote to it the sum of no less than £1,900,000 ; patriotic Greeks residing abroad have also contributed handsomely ; and the war fund has been further augmented from various other sources.

This reorganisation of the Greek Army has been carried out under the direction of the " French Military Mission to Greece " at the head of which is General

The French
Military
Mission.

Eydoux. The scheme of reform put forward by this distinguished officer was embodied in a government measure passed in 1912,

and immediately acted upon, the conscription law already in force greatly facilitating the augmentation of the rank and file. For, with certain exceptions, every male Hellene between the ages of twenty-one and twenty-five, whatever his social position, is liable to conscription, and may at any time until he has attained his fifty-first year be called upon to defend his fatherland. Those entitled to claim exemption fall into three classes. The first includes the clergy of the Orthodox Church and of every other recognised Christian Creed, together with students of the Rizareion and of the Theological faculty of the University ; Rabbis and other Hebrew functionaries of the Synagogues, and the Mohammedan clergy attached to the Mosques. The second class is composed of men who are the main, or sole, support of their near relations, as, for instance, an only son, or the eldest of a family of orphans ; an eldest son whose widowed mother has married again and has a second family ; the only or eldest son of a widow ; and the only or eldest grandson of a widow without surviving son or son-in-law. And, if an eldest son be physically unfit to earn his own living and provide for those dependent on him his second brother may claim exemption in his stead, though all who come under this category are required to pay a fine of from 50 to 155 *drachmæ* (£2 to £6) in lieu of service. The physically infirm are also of course exempt, and a man who has been convicted of a criminal offence is considered morally unfit to serve in the

national army. After deducting all the above mentioned exempts there still remain some 23,000 young men annually available, though only a certain proportion of this number are usually called upon to serve with the colours. This question is settled by lot, those drawing low numbers entering

National
Military
Service.

the regular army, while those to whom high numbers fall are passed into the territorial army and pay an exemption fine of about £6, part of which is refunded should they be subsequently called upon for active service. Under the new regulations from 12,000 to 13,000 recruits are annually called up, and after a year's training are drafted either into the regular army or into the gendarmerie. The term of service with the colours is two years, with ten in the *Ephedreia*, or Reserve, while the *Ethnophroua*, or National Guard, who are mobilised only in time of war, serve eight years, with ten in the Reserve.

The height standard for the Greek Army is nominally 5 feet 1 inch, the average Hellene being by no means a tall man. Nor is this low standard rigidly adhered to, for a recruit is not rejected on the score of height, if certified as physically fit in other respects. Some of the finest and hardest soldiers are recruited among the Albanians and the pastoral Koutso-Vlachs of Thessaly, who form an important contingent ; and the healthiest conscripts are found, it is said, in Arcadia, those from the islands, strange to say, being the least physically fit of any. The tallest men in the army are to be found among the *Evzonoi*—Frontier Guards, or Rifles, a picked corps recruited chiefly from the mountainous districts of Northern Greece. Soldiering as a profession does not seem to appeal to the Hellene generally, and few of the rank and file remain in the army after the completion of their two years' service, preferring to return to their *patris* and resume their interrupted agricultural or commercial avocations ; and even of those who volunteer to remain with the colours, few stay long enough to become old soldiers. On the other hand, no

Greek liable to military service is ever found attempting to shirk this first duty of a citizen. Patriotism being a cardinal virtue with the Hellenes, not only do residents in the Kingdom willingly present themselves at the appointed time and place in every prefecture, but scions of the "Outside Greeks" domiciled in the Ottoman Empire and in European countries come in numbers to acquire the privilege of Greek citizenship; while the many sons of Hellas who have gone as boys to seek fortune in the far West on attaining to man's estate invariably return home for the same purpose.

The nominal daily pay of a Greek private is 46 *leptá*, or about 4½d., from which is deducted thirty *leptá* for his food and one *leptá* for the military chest, the Government's contribution to the rations of each man being 22 *leptá* for bread, 10 *leptá* for his other provisions, and 25 for washing. The uniforms now supplied by the Greek War Office to the rank and file generally are made of a rather heavy and serviceable khaki of foreign manufacture, one new outfit, which has to serve for all occasions, being allowed every year. Greek soldiers do not, therefore, as a body, present a very smart appearance, though they at the same time form a great contrast to the tatterdemalion defenders of Hellas of some forty years ago. The Greek soldier generally dislikes carrying his kit in a knapsack, preferring to bestow both it and his ammunition distributed about his person, and this also naturally detracts from the smartness of his appearance when in marching order. The quality of the food is said to be quite as good as that supplied to the French or German soldier, and much better than that which an Italian *coscritto* thrives upon. The meals consist of coffee and bread for breakfast, meat or soup with vegetables for dinner, and bread and cheese for supper, special food being provided for fast days. To the generally abstemious Greek this fare is all that could be desired, being perhaps better than he has hitherto enjoyed

at home, while his "better class" comrade, having more pocket money, is easily able to supplement it at cookshop or restaurant.

The Évzonoi, who receive a slightly higher pay, and still wear the Epirote costume which formerly constituted the national dress, form an infantry regiment of picturesque appearance, the members of which are for the most part riflemen of great skill and high character specially chosen by the Military Council from among the mountaineers accustomed to wear the *fustanella*. This corps enjoys not only a high reputation for valour in the field, but great prestige generally, and also the privilege of supplying the guard for the Royal Palaces at Athens. When in full dress this Royal Guard presents a very striking appearance. A rustling pleated *fustanella* or kilt, over twenty yards in amplitude and of snowy whiteness, is girt round the *Evzonáki's* slender waist, meeting at the knees his hose of white woollen gartered with black. His vest and zouave jacket with its wing-like hanging sleeves showing the wide, loose sleeves of a fine linen shirt, are elaborately embroidered, while round his waist is strapped an arms-belt of leather, wonderfully decorated, and bristling with pistols and other small arms. His feet are shod with Albanian red leather shoes the upturned, pointed toes of which are finished with woollen tufts; and his costume is completed by a jaunty close-fitting cap with long pendant tassel of dark blue silk. In winter a *capa*, or overcoat, of blue cloth, cut with a wide skirt to accommodate the fustanella, protects all this magnificence from the elements. It is said that the Kaiser, when visiting Athens some years ago, was so impressed by the appearance of this regiment that he advised the late King of the Hellenes to convert all his troops into Évzonoi.

All Greek soldiers are required to be able to read and write, and if a conscript on joining has not already acquired those rudiments of education, he is put to school. Notwithstanding the educational efforts of the Government, as

many as 30 per cent. proved fifteen years or so ago to be completely illiterate, while not more than 25 per cent. had advanced beyond the "three R's." This may be partly accounted for by the fact that these conscripts include both Albanians from the settlements in Attica and other parts of the Kingdom and pastoral Koutso-Vlachs, all of whom habitually speak their own dialects, and learn Greek only as a foreign tongue. At the present day, however, owing to the greater extension of compulsory elementary education, nearly all the Greeks who have passed through the army can at least read and write with facility. And as the *katharévoussa* or "pure" form of Greek is alone taught in the army schools, and used in all military orders and regulations, the national military service provides an additional means of propagating this academic form of Modern Greek.

Considerable improvement has been made of late years in the accommodation provided for the troops, new barracks being constructed on French models, and much greater attention paid to sanitation than formerly. The most important military centres have hitherto been the Capital, in the vicinity of which two large new barracks have recently been erected, and the provincial towns of Mesolonghi, Nauplia, Livadia and Larissa. Salonica will also no doubt now become a military station of the first importance. Military hospitals, the most important of which are those of Athens, Corfu and Mesolonghi, are also being brought up to date. Previous to the war of 1897, no woman had ever acted as military nurse in Greece. The principal hospital at the capital has, however, now on its staff several English trained nurses, their appointment being chiefly due to the action of Queen Sophia who takes a personal interest in all that appertains to hospital work. The patients, it is said, greatly appreciate this innovation, though their nurses have some little difficulty in inducing them to fall in with hospital routine as understood in this country. Young



ONE OF THE ROYAL BODYGUARD

soldiers from the villages and mountains object, for instance, to undressing and being put to bed, preferring to wrap themselves up in their *capas* and lie down in a corner.

The position of an officer in the Greek army is, owing to the democratic principle prevalent in the country and the absence of class distinctions, somewhat

Officers. peculiar. For not only is a senior officer not regarded by the rank and file as their social superior, but he will also be judged entirely on his own merits as a soldier by his subordinates generally, and his juniors may not improbably criticise and question, instead of promptly carrying out, any order he may issue. The maintenance of discipline is, consequently, no easy matter. Officers in the Greek army are also very poorly paid. Brigadier-Generals and Colonels receive only 560 *drachmæ*—£22 8s. per month ; a lieutenant-colonel's pay is 480 *dr.* ; a major's 440 *dr.* ; a captain's from 240 to 300 *dr.* according to seniority ; that of a lieutenant 180 *dr.*, and of a sub-lieutenant 160 *dr.* The age limit for retirement is, however, compared with that of our own country, unduly extended, as a colonel need not retire before he has reached his sixty-eighth year, while the rank of captain in active service may be held by a man of the ripe age of fifty-six. Officers of all grades, as well as the rank and file of the Greek army, now wear khaki on all ordinary occasions, distinctions of rank and arms being indicated only by badges and braiding, the brilliant uniforms formerly so much in evidence being now reserved for grand parades and special functions.

Among military colleges, of which there are several, the most important is that termed the Evelpidon—the Woolwich of Greece—in which from fifty to sixty cadets

**Military
Colleges.**

undergo a five years' training for the army. Candidates for admission must have passed through a "Gymnasium," be able to produce a certificate of good conduct and application, and to undergo a not very severe entrance examination. The staff consists of about

fourteen instructors; the course of study lasts five years, and embraces a wide range of military and other subjects, including at least two foreign languages. On passing the final examination imposed by this college a cadet may enter any branch of the army with the rank of sub-lieutenant. Promising young graduates of these military colleges are also occasionally sent by the government to study at St. Cyr, Woolwich, and other famous centres of military education in Western Europe.

Great attention is now given, in the Evelpidon Military College, to foreign languages, and especially to French and English, with the result that from 70 to 80 per cent, of the cadets, on leaving, both speak and write these languages with a facility that places them at once on a footing of equality with their fellow-students abroad.

Aviation has also of late been occupying the attention of the Greek military authorities. A few young officers were at first sent a couple of years ago, at the suggestion of General Eydoux, to the French school of this science, this number being subsequently augmented by a group representing various ranks commissioned and non-commissioned. Greece now possesses her little fleet of army aeroplanes, which is continually being added to, considerable funds having been placed for this purpose at the disposal of the Government by wealthy and patriotic Hellenes.

A college for officers of the Reserve who have passed through the University of Athens was founded some time ago in the Island of Corfu. The course followed here is naturally restricted to military subjects, and lasts only twelve months. After passing a by no means very "stiff" examination, a student enters either the infantry or artillery with the rank of sub-lieutenant, and after a year's service in either of those arms is passed into the Reserve. Facilities are also provided in another college for the higher military education of men who have served their time in the ranks and desire to embrace

the career of arms. To qualify for a commission in either the infantry or cavalry a three years' course in this establishment is held sufficient ; but before obtaining such a commission in either the engineers or the artillery a further two years' course of special study must be undertaken.

The Hellenes, and especially those of the Isles and Coastlands, being mariners born, Greece has never since its establishment as a Kingdom lacked the nucleus at least of a Navy. At the beginning of last century no fewer than 290 merchant and coasting vessels of various tonnage were found available for service in the War of Independence, to the success of which they largely contributed, their valiant and patriotic crews fighting with no less heroism than success against the united navies of Turkey and Egypt. Greece had, however, been for over two score years an independent kingdom before any attempt was made to provide her with a Navy on the model of those of Western Europe. Finally, in 1866, a number of eminent Greeks and others, among whom were several Philhellenes of British nationality, having formed themselves into a committee styled the " Society for the Promotion of a National Fleet " were speedily receiving handsome contributions from Hellenes throughout the world with the result that the treasury was ultimately enabled to purchase the corvette *Admiral Miaoulis*, now converted into a depôt ship.

Twelve years later (1900) a separate " Treasury of the National Fleet " was created at the Admiralty, to which were appropriated the revenues derivable from various sources, among the chief of which were harbour dues, amounting to £20,000 yearly, and the proceeds of collections made by the committee, the latter including even the pence eagerly subscribed by children in the National Schools. The society now possesses property of the approximate value of £320,000. About ten years ago, a second State Lottery

The Greek Navy.

A Naval Treasury.

was also instituted with the same object, 1,000,000 tickets at 3 *drachmæ* (2s. 6d.) being annually issued, with 2,000 winning numbers, and a first prize of the value of 100,000 *drachmæ*, or £4,000.

Greece now possesses a Navy composed of four armoured battleships, eight destroyers, five torpedo-boats, eighteen corvettes, and three gun-boats, the vessels now building, which are to be added to her naval forces either this year or in 1915, comprising one battleship cruiser, six torpedo boats, two submarines, and as many destroyers. Greece's single armoured battleship, the *George Averoff*, completed in 1910, is named after the patriotic Hellene whose munificence contributed towards its construction. In 1912 the number of naval officers in commission was about ninety, and of petty officers and men some 1,500, but these numbers would necessarily have been increased during the late naval operations against Turkey. A new era in Greek

The British
Naval Mission.

naval organisation may indeed be said to have been inaugurated since the arrival of Admiral Tufnell with the staff of the British Mission, whose knowledge and experience have been during the last two years at the service of the Greek government, important reforms having already been accomplished in various departments.

As already observed, Greece possesses splendid material for the formation of an efficient navy in her maritime population, and the great majority of those who man his Hellenic Majesty's ships have lately given a good account of themselves in their encounters with the ships of the Sultan. Already more or less accustomed to a seafaring life, the naval recruits, after taking the oath of allegiance in the Arsenal at Salamis, are sent to the Naval School at Poros, where from 500 to 600 are usually in training. Here the more illiterate receive an elementary education, and become in course of time ordinary seamen; while the better educated are trained to fill more responsible positions. After three months passed in this school the boys

Naval
Recruits.

are returned to the Arsenal, whence they are transferred to a division of the fleet about to execute manœuvres, and subsequently drafted to the ships on which they are to serve. Naval cadets, who must be under sixteen years of age on entering, have hitherto been educated, forty at a time, on board an ancient vessel, the *Hellas*, moored in the harbour at Piræus, learning practical seamanship in the course of periodical cruises in the corvette *Admiral Miaoulis*.

The pay of a Greek naval officer can hardly be said to be on a more munificent scale than that of his military *contrères*, a vice-admiral's emoluments amounting to less than £600 per annum, and a commodore's to £446; while a post-captain receives but a meagre monthly pay of 634 *dr.*, a commander 452 *dr.*, a lieutenant 312 *dr.*, a sub-lieutenant 220 *dr.*, and a "middy" 110 *dr.*

While the Greek Army and Navy have been respectively reorganised by a French and a British Mission, the creation of a new force of Gendarmerie has been entrusted to an Italian Mission composed of four officers, two of whom had previously organised the Gendarmerie of Crete. Until quite recently, no adequate police force has existed in Greece, and policemen proper were only to be met with in the capital, where they numbered only some 400, and in the more important provincial towns, this small force being under the jurisdiction of the Ministry of the Interior. The policing of the rural districts devolved consequently upon the soldiery, infantrymen being required to pass a year in this force. The regular police also were recruited among ex-soldiers, and being poorly paid, the best men were by no means attracted to this service. The average Greek policeman, though as courteous and obliging as our own, cannot compare with him in physique, being usually of very mediocre stature, though no doubt strong and wiry, and capable of considerable endurance. The reforms which are being carried out by the officers of

**The New
Gendarmerie.**

the Italian mission have, however, already placed the policing of the rural districts on a more satisfactory and efficient footing ; and service in the gendarmerie will no doubt become as popular in Greece as it already is in the other countries of South-eastern Europe and Hither Asia, in which a similar force has of late years been instituted.



A CRETAN GENDARME

CHAPTER IV

JUSTICE

GREECE being a kingdom of modern creation, and consequently unhampered by any existing legal code, those responsible for the framing of her Constitution were in a position to adopt or adapt from the judicial systems of other nations what seemed best suited to the special needs of the country. The Greek Civil Code, which contains 1,100 different articles, is in consequence based to a great extent on the *Code Napoléon*, as also on ancient Roman and modern German law; while the Criminal Code is remarkably complete and excellent in method, affording ample provision for the protection of accused persons, and at the same time humane in its penalties.

The Courts of Law comprise the Supreme Court of Appeal, with five local Courts of Appeal sitting respectively at Athens, Corfu, Larissa, Patras and Nauplia, and thirteen Courts of First Instance, one at Athens, and the remaining twelve in as many of the principal towns. Below these tribunals are the *Eirenodikeia*, corresponding to our "County Courts," with other tribunals answering to our Police Courts.

The staff of the High Court of Justice—which is still designated by the ancient name of Areopagus—consists of a President, Vice-President and sixteen other judges, together with the Eisangeleús, or King's Proctor and his Deputy, the Registrar, and fifteen Advocates or Counsel, a quorum consisting of seven judges, the Registrar, and the Proctor or his Deputy, the duty of the last named official being to sum up and present the case impartially to the bench after counsel have been heard on either side.

The "Areopagites," as the judges of the Supreme Court are

termed, are selected from among the judges of the five Courts of Appeal, and appointed by the king after nomination by the Minister of Justice. In addition to its functions as a civil and criminal Court of Appeal the Areopagus constitutes a State Council whose duty it is to decide whether new measures passed by the Chamber of Deputies are in accordance with the Constitution or contrary to its provisions. The Court sits twice a week, from the middle of September to the middle of June, trying civil appeals on Mondays, and on Saturdays criminal appeals, over 400 of the former and some 300 of the latter being usually dealt with within that period. By no means imposing either architecturally or forensically, notwithstanding its august designation, is the modern Areopagus. The building is quite commonplace, and neither judges nor counsel wear gown or head-gear to denote their profession, nor are the charges of the former or the pleadings of the latter remarkable for rhetoric. The proceedings are, however, expeditious, and law reports are published, as with us.

The *Epheteia*, or local Courts of Appeal, have jurisdiction chiefly, though not exclusively, in civil cases, and to each of these forty-six judges are attached, five being necessary to a quorum in each. Each Prefecture has its Court of First Instance, corresponding to our Assize Court, these having been in the past no fewer than twenty-six in number ; but the administrative divisions having lately been reduced to sixteen, a corresponding reduction in the number of local tribunals has followed. The jurisdiction of the *Epheteia* includes the more serious criminal cases ; civil cases when the amount in question exceeds £20 ; and commercial cases respecting claims over £32, the special commercial Courts having been abolished towards the end of last century. When criminal cases are being tried in these Courts the judicial quorum is five, but civil cases may be tried by a bench of three judges only.

The County Courts, of which there are as many as 350, are presided over by a single judge who decides, in addition to creditors' claims, all civil cases concerning sums under 500 *dr.* (£20) as also commercial cases in which sums under £32 are involved. The tribunals answering to our Police Courts are of two classes termed respectively *Plemmelodikeia* and *Ptaismatodikeia*, and the justices of the peace who preside in them are under the jurisdiction of the particular Court of Appeal attached to their special district.

Candidates for judicial posts are now required to undergo a series of somewhat severe examinations before appointment, the examiners consisting of professors in the legal Faculty of the University and judges of the High Court. This new system is said to work very satisfactorily, a notable difference in capacity being observable between the older and the younger judges, who, though often lacking experience—some being no more than twenty-five years of age on appointment—at least have a thorough knowledge of the laws they are called upon to administer. In common with all government functionaries Greek judges are very inadequately remunerated,

Judges' Salaries.	the President and Vice-President of the Supreme Court receiving respectively but £280 and £240 per annum, and the Eisangeleús
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the former amount; while his deputy, together with the occupants of the bench generally, enjoys the munificent salary of £212, the Clerk's emoluments amounting only to £115. The Presidents of the local Courts of Appeal are paid £240 a year, the other judges £195; while the Presidents of the Courts of First Instance receive £194 8s. and puisne judges £132. Full pensions are also granted only on the completion of thirty-five years service on the bench. The inadequacy of judicial salaries is deplored by the majority of thinking Greeks, and may consequently be in time remedied. These meagre rewards of even the most successful legal career do not, however, apparently diminish

the number of those eager to enter the legal profession ; nor, happily, is a reputation for corruptibility—though not unknown—at all common among judges of any class. The legal profession has, as a matter of fact, an ever increasing attraction for the university student, and the supply of barristers annually “ called ” is out of all proportion to the demand for their services. As a natural consequence, while about half a score of the most eminent may make incomes of over £1,000 a year, many earn a bare livelihood. But, as in other countries, many study law without any intention of practising as advocates, and merely as a stepping-stone to other professions.

The system of trial by jury is customary in Greece only in criminal cases, twelve being the number of jurors impanelled.

This system is said to work very satisfactorily,
Trial by Jury. it being a provision of the law that no

criminal shall be tried either in the district in which he habitually resides or in that in which his crime was committed. The ends of justice cannot consequently be frustrated by the jury being composed of men who are partisans either of the accused or his victim, or even neighbours and acquaintances liable to be swayed in their finding by a variety of considerations.

Prison administration constitutes one of the three main sections of the department presided over by the Minister

of Justice. State prisons fall into two
Prisons and Prisoners. categories—Houses of Correction and Prisons for Criminals. Of the former there are two

in Athens, the “ Ephivíon ” for men, and the “ Syngρός ” for women, with several in the provinces, of which the chief are situated in the islands of Ægina, Corfu, Zante and Kephallenia. The seven principal criminal prisons are located respectively at Palamidi, Pylos, Rhion, Amphissa, Ithaca, Trikkala and Zante, and in them are confined, on an average, some 1,500 prisoners. There are also a number of penal establishments for persons convicted of minor

offences, in addition to those found in all the provincial towns in which the Courts of First Instance, or Assize, are held. Considerable attention has been directed of late years to prison reform, the arrangements in some of the older places of detention being mediæval rather than modern. New prisons for women and juvenile offenders have since the beginning of the century been provided at Athens, one of these, for women only, being erected in 1901 by the efforts of Queen Olga, and another and larger female prison with part of the 2,000,000 of *drachmæ* bequeathed for that purpose by the patriotic and philanthropic M. Syngros ; while further prisons on the most improved models are also in course of construction.

A certain number of the more ancient prisons are located in some of the old fortresses built centuries ago by the Frank conquerors of the isles and shores of Greece, and though no doubt greatly deficient in all that appertains to well equipped places of detention, present curious and interesting features. Among these may be noted the prison in the Castle of Corfu and that of Palamidi at Nauplia. The former is a relic of the four-century-long Venetian occupation of that island, and the latter was also originally of Venetian construction. This fortress is in the form of a pentagon and includes seven towers, one of which, known as Fort Michael, contains the prison. The visitor, after mounting what appear to him 1,000 steps cut in the rock, is led to the rampart overlooking the prisoners' recreation ground which resembles somewhat the interior of a Martello tower. The convicts occupy their leisure in manufacturing different objects for sale, heads for walking sticks, cigarette holders, etc., most skilfully carved in a variety of designs, together with rosaries, eikons and other small portable articles likely to tempt the visitor. A purchase is not, however, effected without a good deal of bargaining, one of the prisoners being allowed to ascend and act as salesman, while the prisoners below hold up little money boxes fixed to long poles to receive the price agreed upon or the

gratuities of the charitably disposed. The number of prisoners incarcerated here was formerly very large. When visited by Mr. Miller about ten years ago they numbered 612; but as prison accommodation has since been so largely increased only some 120 are now to be found in this fortress-jail. The State allows 35 *leptá*—about 3d.—per day for the maintenance of each prisoner. In some prisons the inmates are required to perform a certain amount of manual work, but in others there is no compulsory labour and the prisoners are allowed to work, if so inclined, for their own profit.

The Greek penal code imposes capital punishment for such crimes as deliberate murder and brigandage, the guillotine being made use of for executions.

The Death Penalty. The death penalty is, however, not frequently carried out, the Royal clemency usually modifying the sentence to perpetual imprisonment. The most frequent offences among men are homicide and crimes of violence, due rather to the excitable Hellenic temperament than to the use of intoxicants, drunkenness not being a prevalent vice in any of the countries of South-eastern Europe; and offences against property are, notwithstanding a hitherto not too efficient police force, singularly rare. The majority of male criminals appear to be between the ages of twenty and thirty, and according to prison statistics, the largest number of prisoners belong to the peasant and shepherd class—the least educated of the whole community, the prosperous provinces of Achaia and Messenia, together with the currant-growing Elis, contributing the largest number of criminals, while the poorer and more mountainous districts are for the most part comparatively free from crime.

Brigandage, so far as foreigners are concerned, was effectually stamped out by the Greek authorities after the affair in 1870 which had such fatal results

Brigandage. for two English travellers. Isolated cases, of which wealthy Greeks were the victims, have, however, since occurred, one even so recently as the

beginning of this century ; but as the captive escaped with his life, the brigand, a certain Panópoulos, was allowed to escape the death penalty, and condemned only to perpetual imprisonment.

The majority of women convicts are confined in the two above named female penitentiaries at Athens. These are supervised by a committee composed of ladies as well as men ; and all the prison officials, with the exception of the Chaplain, a clerk, and a gardener, are women, a lady doctor being in charge of the infirmary. The crime of which women are most commonly convicted is murder, and murder from motives of jealousy, the victim being usually an unfaithful husband, and it appears that a very large proportion of such cases comes from the province of Maina, whose inhabitants, as already remarked, habitually take the law into their own hands. Of these women the great majority are illiterate. In prison, however, this defect is remedied, all those who cannot at least read and write being required to learn. Every inmate is also obliged to work at some handicraft, the product of her labour being disposed of by the authorities and half its monetary value deposited in the prison bank to her credit. From such deposits a prisoner is allowed to remit sums to her family, provided enough remains to pay her fare to her home on discharge, but no allowance is made to her personally. Visits are allowed twice in every week, when the women convicts may hold intercourse with their friends through a grating, but no contributions of food or wine are, under the new system, allowed. The prisoners are said to be, on the whole, very well behaved, orderly, and obedient to rules, those who have received life sentences appearing resigned to their hopeless fate.

Notwithstanding, however, the admirable legal system of Greece above indicated, it is only within late years that justice can be said to have been administered without reproach within her borders, this regrettable state of affairs having been

largely due to the liability of judges to removal, if not dismissal, with every change of Ministry. The new regime has happily inaugurated a fundamental change in this respect, and it may be confidently anticipated that the further reforms now about to be carried into effect will eventually endow the modern Hellenes with the blessings of a high-minded and incorruptible magistrature dealing out justice to rich and poor alike without respect of persons.

CHAPTER V

THE MONARCHY

THE Greeks, as a nation, are essentially democratic in their ideas and habits, and hereditary rank is now almost non-existent in the kingdom, the use of titles of nobility being explicitly prohibited by an Article of the Constitution. The Monarchy, consequently, differs from monarchies generally, and has hitherto been regarded merely as a convenient political institution, calling for no particular display of loyalty, though the diplomatic advantages accruing to Greece from the connection of its dynasty with so many of the Royal Families of Europe have long been recognised by the nation. The late King some years ago conferred on his heir apparent the title of "Duke of Sparta"; but finding this supposed attempt to introduce a foreign aristocratic system into the State regarded with disfavour, he judiciously refrained from creating Dukedoms for his younger sons. The Crown Prince's new title was, indeed, never officially adopted either by the Chamber or the press, and he continued until his accession to the throne to be styled simply "*O Diódochos*"—the "Successor."

The new political situation created by the successes of the Hellenic army under the leadership of King Constantine, who, born and bred in Greece, is the first Greek sovereign to profess the creed of the National Church, has excited in the Hellenic nation an extraordinary degree of loyalty not only for their monarch individually, but also for the dynasty generally. The question as to whether the King will at his coronation next spring be styled Constantine I or XII is being eagerly discussed in Athens, popular opinion leaning to the latter number which would imply that the new King of the Hellenes is the direct successor of the last Byzantine Emperor,

Constantine XI, slain at the taking of Constantinople in 1453. The King of the Hellenes is, it is reported, likely to comply with the wishes of his people in this respect, and already, in imitation of the Emperors of Byzantium, writes after his name the initial letter of *Βασιλεύς*.

Born at Athens on the 21st July, 1868, King Constantine, together with his brothers the Princes Nicholas, Andrew and Christopher, received a military education. Having devoted more than the usual number of years and the average amount of application to military studies, he has long been credited with an exceptional knowledge of military matters, and while Crown Prince, held the position of Honorary Commandant of the Infantry Regiments and Inspector-General of the forces, the latter being a post of somewhat recent creation. His position as General Administrator of the army was, however, during the years immediately following the disastrous war with Turkey in 1897, rendered one of extreme difficulty by the personal attacks made against him both in the Press and the Chamber of Deputies, the major part of the blame for the disasters of that campaign being unjustly directed towards him. The slanders then spread against the Crown Prince having, however, been subsequently recognised as baseless, he speedily regained his former popularity, and for some years past has been idolised equally by the people and the army, being invariably hailed on the occasion of his every public appearance with demonstrations of the utmost loyalty and affection.

This change in the popular attitude towards the Prince was the more remarkable, seeing that the Greeks are not as a nation addicted to displays of enthusiasm with regard to royal personages generally, whether native or foreign.¹ An alleged

¹ It is said that the Kaiser, during his first visit to Athens, expressed surprise at the little attention accorded him while driving through the streets of the capital. His fears that he had in some way offended the Greeks were, however, set at rest on being informed that it was usual for the Royal Family to pass among their people almost unnoticed.



HIS MAJESTY THE KING OF THE HELLENES

mediæval prophecy to the effect that the City of Constantinople will be wrested from the Turks and again become Greek when a King Constantine, wedded to a Queen Sophia, shall sit on the throne of Hellas has, during the course of the recent war, had a great vogue among the Greek populace ; and this tradition, combined with the able and successful generalship of the Crown Prince in the conduct of the war, tended greatly to increase the popular enthusiasm for his person when suddenly raised to the throne by the act of an assassin.

One good result of King Constantine's position as Commander-in-Chief while heir apparent has been that it was part of his official duty periodically to inspect the various military stations distributed throughout the kingdom, and he has thus visited and become acquainted with every part of the country, a duty which, it may be observed, was unfortunately almost entirely neglected by the late King George. King George was, however, considered by his people to be their best ambassador in Europe ; and during his frequent absences from his kingdom for reasons both of health and diplomacy the heir apparent usually acted as Regent, though he appears to have refrained as much as possible from making use of the powers with which he was temporarily invested. King Constantine has also frequently visited the Courts of western Europe as the guest of one or other of his royal kinsmen ; and he a year or two ago paid a series of official visits to the Sultan of Turkey and the sovereigns of the neighbouring Balkan States, in the course of which his sympathetic character and great personal charm gained for him wide popularity as well in military as in political circles.

Queen Sophia, who was wedded to the King of the Hellenes in 1889, is a sister of the Kaiser, and has been ever since

Queen
Sophia.

her arrival in Greece the most popular and best beloved lady in the Kingdom. The Royal couple have five children, the Crown

Prince George, born in 1890, the Princes Alexander and Paul,

and the Princesses Helen and Irene. Within two years of her marriage Queen Sophia renounced the Protestant faith and formally declared herself a member of the Orthodox Greek Church, a step which, though it still further endeared her to the Hellenic nation, caused an estrangement of some years duration with her Imperial brother. The Queen is a woman of great ability, and the active interest always taken by her while Crown Princess in every new scheme for promoting the welfare of her adopted country led to the entertainment of lively hopes of her future usefulness when its sphere should be enlarged. Kind, gracious, and tactful, she is able to maintain an attitude of considerable dignity in her intercourse with all classes of the population without at all offending their democratic prejudices. During the disastrous war with Turkey in 1897, the Queen used her utmost endeavours with the Kaiser on behalf of the Greeks, towards whom his attitude, together with that of his ministers, had been, to say the least, in the last degree unsympathetic. In every movement organised for the betterment of the country generally she has invariably taken a prominent part ; and to her intelligent initiative, or active co-operation, the progress made in the reafforestation of Greece, the spread of education, the improvement in hospital organisation, and the foundation of many charitable and philanthropic institutions are in great measure due.

The widowed Queen Olga has also, ever since her arrival in the country in 1867 as the bride of King George, invariably shown herself to be a kind-hearted, benevolent woman, ever ready and anxious to help in the relief of distress and suffering, qualities which could not fail to endear her to a certain section at least of the people. Unlike Queen Sophia, however, she has never been able to identify herself with her adopted country, having always remained at heart a Russian. Nor has she, as a rule, taken pains to disguise this partiality for the land of her birth, her action on certain occasions having, unfortunately,

Queen
Olga.



HER MAJESTY QUEEN SOPHIA

caused extreme provocation to the more Chauvinistic section of the Hellenes.

Of the four brothers of the King, the eldest, Prince George, who was born at Corfu in 1869, and married in 1902 the Princess Marie Buonaparte, holds the honorary rank of Vice-Admiral in the Greek navy, together with a similar position in the navies of Russia and Denmark. After commanding in 1897 a torpedo flotilla operating in Cretan waters, this Prince was in the following year appointed to the Governorship of Crete ; but after six stormy years in that island he retired into private life. It is, however, hoped that in the new conditions created by the successful issue for Greece of the late war, Prince George may find it possible again to serve his country either in his former position in Crete where, it is said, he would be warmly received, or in some other capacity.

Prince Nicholas, who is three years younger, and is acting at present as Governor of Salonica, had previously held the appointments of Inspector of Artillery and Aide-de-Camp to his late father. His wife is the Grand Duchess Hélène Vladimirovna of Russia, and they have three little daughters under ten years of age. Prince Nicholas is credited with literary and artistic tastes and a certain talent for dramatic writing. He is also an enthusiastic tennis player, and when not occupied with more strenuous duties, as at present, is a frequent figure in the courts situated below the Temple of the Olympian Zeus. The Princess was a great heiress, and the establishment of this royal couple at Athens consequently displays a certain degree of splendour in its appointments, the entertainments there given maintaining the traditions of hospitality for which the Princess's fatherland is justly renowned.

Prince Andrew, who is now thirty-one years of age, is an officer of cavalry, and also holds honorary rank in the Guards of the Grand Duke of Hesse, with whose family he is closely connected by his marriage with Princess Alice, a

great granddaughter of the late Queen Victoria, and daughter of Prince Louis of Battenberg. This fourth son of King George I overtops, physically, all his brothers and most of his fellow Hellenes, as he measures no less than 6 feet 3 inches in height. He is also considered very good-looking and, together with his wife, is most deservedly popular. The Princess Aliké, as the Greeks call her, had acquired the Neo-Hellenic tongue before her arrival in the country, and has ever since thoroughly identified herself with the nation among whom she has made her home, being always ready to give not only her patronage but her practical support to every benevolent undertaking brought to her notice ; and there are also few social or literary movements with which her name is not associated.

Prince Christopher, who is a frequent and welcome visitor to this country, also holds a commission in the Greek army.

Of the two sisters of the King, the elder,
The King's Sisters. Princess Alexandra, died in 1901, a few years after her marriage to a Russian Grand Duke

by whom she had a son and daughter. She was greatly beloved and sincerely regretted by her father's subjects who were wont to describe her as "a real Greek Princess." The second sister, Princess Marie, is the wife of the Grand Duke George of Russia, and with her two children resides chiefly in that country.

The King's Civil List of £45,000 is a fairly handsome one considering the size of the country, the few expenses attached to his position, and that in addition to this
The King's Civil List. sum he receives an annual grant of £4,000 from each of the three "Protecting Powers"

—Great Britain, France, and Germany who undertook, in accordance with the Treaties of 1863 and 1864, to hand over this sum out of the annual amounts payable by the Greek Treasury for advances made to it. And as the late King was a good man of business and in a position to command sound financial advice, he found himself able during his reign



H.R.H. THE CROWN PRINCE OF GREECE

of nearly half a century considerably to increase his private fortune by judicious speculations and investments. With the exception, however, of the Crown Prince, who enjoys an allowance of £8,000 per annum, no separate provision is made for the rest of the Royal family, though the question of grants to the Princes Nicholas and Andrew has already been mooted in the Chamber. This is a question which may, however, be expected to assume greater proportions with the numerical increase of the Royal family of Greece, and more especially if the holding of important Civil and Military posts by its members continues to be unfavourably viewed by the nation.

The Royal Palace at Athens is well situated, overlooking the spacious "Constitution Square," which, with its fine hotels and numerous cafés, forms the centre of outdoor life in the capital. Being the property of the State whose representatives are apt to keep the public purse-strings somewhat tightly drawn, the Palace is not always kept in such good repair either within or without as might be desired by its occupants. Built by King Otho about 1835, in true Bavarian style, of limestone and Pentelicon marble, the Palace forms almost a square, its walls pierced with a plethora of windows and a modicum of doors which give to the façade an appearance neither artistic nor pleasing. The beautiful gardens which surround the edifice atone, however, in some measure for its unattractiveness. Originally laid out under the superintendence of Queen Amalia, the Consort of King Otho, to whom the Capital owes not a few of its most pleasing features, the palace gardens now contain avenues of lofty trees affording cool and shady walks, flanked by flower beds, bosky groves and shrubberies gay with the variety of flowering plants indigenous to the soil of Hellas, and are generously thrown open to the public at certain hours. A handsome mansion situated in the Boulevard d'Hérode, in the vicinity of the Royal Palace, constituted the town residence of the King while Crown Prince.

King Constantine purchased some years ago the fine estate of Manolada, situated in the currant-growing districts lying between the towns of Patras and Pyrgos, and containing also valuable oak forests. The Royal Family also possess, in addition to a villa at Corfu, the country mansion amid the vineyards of Tatoï in which the late King invested part of his capital. The wines from these vineyards are much esteemed, as are also the butter and milk, etc., supplied by the model dairies on this royal demesne.

The Households of the King and Queen are organised on an extremely modest scale, the officials of the former being very few in number, and the *entourage* of the Queen comprising only one Lady of the Bedchamber, four maids of Honour, and a Chamberlain. And though these ladies and gentlemen form a class apart from the politicians and are occasionally the recipients of polite attention from foreign sovereigns, they are accorded no special status by the nation. With their attendants generally of every degree the Royal Family are exceedingly popular, and appear to possess the gift of securing the faithful service of those by whom they are surrounded in their daily home life.

The Court has hitherto entertained little, resembling in this respect rather that of a small German State than of a kingdom; nor are any important changes in this respect at present to be looked for. As a rule, only one important Palace function is held annually, this being the State Ball on the morrow of the Greek New Year, to which about 1,200 guests are bidden. Comparatively few ladies belonging to the military and political circles of the capital avail themselves, however, of the invitation. For the crowds of men with whom the great ball-room is filled to repletion make dancing an impossibility for the general company, and as no other opportunity is likely to occur during the year for wearing a second time the expensive court dress obligatory on this occasion, few Greek



Constantinople

THE ROYAL PALACE, FROM THE PARTHENON

Sébah



ladies avail themselves of the privilege of being present. The majority of those who gather at one side of the ball-room to be presented to the Queen belong consequently either to the few wealthy Greek families resident in the Capital, the Diplomatic Corps, or the small foreign colony. The masculine section of the assemblage consists for the most part of uniformed officers, naval and military, and "decorated" civilians wearing ordinary dress clothes; and the only picturesque feature throughout the function is supplied by the detachment of *Évzonoï*, or riflemen, who, wearing their striking costume already described, stand on such occasions in double line at the entrance of the Palace. The members of the Greek royal family generally appear to care little for pomp and ceremony, and take after their Romanoff forebears in their fondness for romping and such like unconventionalities. The princes and princesses are fairly frequent guests at the houses of wealthy Athenians and foreign residents, and may be met with every day walking, riding, or driving in the streets of Athens.

Titles of nobility being, as above remarked, legally tabooed in Greece, there exists consequently between the throne and the nation generally no intermediate aristocratic class, the old Athenian families, the members of which were designated by the classic term of *Archontes*,¹ and who constituted in bygone times a sort of hereditary *noblesse*, being now almost extinct. Representatives may, indeed, still be found of a few of these old Athenian families, possessing pedigrees of more than respectable length. The family of Chalkokondyles lays claim to descent from the historian of that name; and the family of the Vénizéloi, who are reputed to have been of Venetian origin, may claim the honour of having kept learning alive at Athens during the Ottoman domination. Representatives are also to be found in the Greek capital of certain

¹ This term occurs frequently with its old signification in popular ballads and in the Festival Songs described on page 160.

old Phanariot¹ Greek families, a certain number of whom, being despoiled by the Turkish government of their possessions at Constantinople at the time of the War of Independence, took refuge in Greece. The Latin lords who so long held sway in the Greek islands, where many of their ruined fortresses may still be seen, were termed *Archontes*. Venetian, Genoese, and Spanish surnames are likewise fairly numerous in the islands—Foscolos, Vitalis, and Crispis, Leones, Delendas and Vallis; and disguised under its Greek form of Dekigallas—the noble Spanish name of De Cigalla. Illustrious Byzantine names also have survived—Palæologos, and Comnena and Laskaris, the last being not uncommon.

Among the mass of the people, however, surnames seem hardly to have existed before the liberation of Greece from

Modern
Greek
Surnames.

Ottoman domination, and modern patronymics have been created by various methods. Families settling in new localities would frequently be designated by their *patris*, or place of origin, in its adjectival form. Trades, also, as with us, have furnished many surnames. The direct forefather of a modern Metaxàs will have followed the calling of a weaver of silk; and a blacksmith progenitor has supplied the Petalàs with their surname. A considerable number have originated in Christian names to which have been added the terminations *opoulos*, *ides*, *akes*, or *akos*, which are equivalent to the English "son," the first being characteristic of the Peloponnesos, the second of Crete, the third of Maina, while the fourth is more or less general.

The Turkish prefix *Hadji* denotes that a forebear has made the pilgrimage to Jerusalem; that of *Pappa*, combined with a Christian name and the termination of *opoulos*, proclaims descent from a parish priest; while not a few heads of families

¹ The "Phanariots" are descendants of the Byzantine Greek community who, after the conquest of Constantinople in 1453, were settled by Sultan Mahommed I in the quarter of the capital termed the *Phanar*, or "Beacon," situated on the southern shore of the Golden Horn.

have bequeathed to their descendants the Greek or Turkish soubriquets acquired in consequence of some physical defect or peculiarity. Karatheódory, for instance, signifies "Black Theodore,"¹ Mavromichalis, "Black Michael," Deliyanni, "Mad Johnny," Kambouroglou, "The Lame Man's Son," and so on. Diminutives of Christian names, for the formation of which the Greek language possesses a curious facility, have also been made considerable use of in the coining by the people of patronymics, masculine diminutives being usually formed by the addition of *aki*. In common parlance, however, baptismal names are still much more generally used than surnames, and one may, for instance, hear the house of a wealthy man familiarly referred to—but without any disrespectful intention—as "Jack's House."

¹ The Turkish *Kára*, and Greek *Mávro*, though meaning literally "black," when coupled with proper names usually denote some moral quality and signify "brave," "famous," "notorious," etc. The city of Bucharest is, in one folk-ballad, alluded to as *Mávro Bucharésti*.

CHAPTER VI

EDUCATION

ENTHUSIASM for learning would appear to be quite as characteristic of the modern as it was of the ancient Hellenes. Alike under Slav and Venetian rule and during the dark days of Ottoman domination a continued effort was made to keep alive learning among the nation generally; and on the final expulsion of the Turks the establishment of an adequate national system of education was one of the first cares of the new Government. Notwithstanding the financial difficulties with which the State has had to contend, its educational system has been gradually developed and extended until the Greeks can now claim to be, with one exception, the most highly educated nation in Europe.

In organisation the Hellenic system of education now established resembles that of Germany, on which it was chiefly modelled, and is controlled, in common with Ecclesiastical affairs, by the Ministry of Public Instruction, which recognises three classes of public schools—(1) The *Deme*, or primary schools; (2) “Hellenic” schools, and (3) “Gymnasia,” the courses of instruction in all of which form one single series. There are now in the Greek kingdom over 1,400 primary schools for boys, and 400 for girls, together with nearly 900 rural schools for young children of both sexes, funds for the maintenance of which are obtained by three different methods. In Athens and some other large towns the *Deme* schools are, for instance, supported entirely from the municipal chest; in other less wealthy municipalities, the expense is shared by the State; while in the poorest class of *Demes* the entire support of the schools is undertaken by the State. The general supervision of these schools in each Prefecture is vested in a council composed of the bishop of the diocese,

The
Educational
System of
Greece.

the director of the local "Gymnasium" or "Hellenic" school, a school inspector, and two leading inhabitants one of whom must be either a merchant or a manufacturer and the other a professional man. The inspectors are almost always men, three ladies only being employed in this capacity in all Greece. Individually the Deme schools were formerly managed by the local council; but this proving unsatisfactory in rural districts owing to the ignorance of educational requirements most frequently displayed by its members, the control of these schools has now also been centralised.

Elementary education at a Deme school is both compulsory and gratuitous, parents being only required to pay for school-books with a nominal fee for the diploma granted at the end of the course. These Deme schools are of two grades, termed respectively "common" and "complete."

**State
Elementary
Schools.**

In the former, which consist of only four classes, the pupils pass out at the end of as many years, while in the latter, which have the full complement of six classes, the pupils remain for six years. "Complete" schools exist, however, only in the larger towns of the kingdom. All children on attaining the age of six are required to enter the Deme schools in which they are taught, in addition to the "three R's," geography, ancient and modern Greek history, singing and drawing, the further subjects taught in the two higher classes of the complete schools including botany, geometry, and the elements of geology, the study of some of the least difficult classics, such as *Æsop* and *Xenophon*, being also included in the curriculum.

**Private
Elementary
Schools.**

In addition to the state-supported Deme schools there exist also in various parts of Greece over 200 private elementary schools having a total attendance of some 9,000 children. Of these nearly three-fourths are for girls; and parents living in the neighbourhood of any such school are at liberty to send their children to it, instead of to the

public school, the subjects taught being precisely the same. Boarders being received as well as day pupils, these private schools have proved a great boon to children whose families live in districts of "Enslaved Hellas"¹ possessing few educational advantages; and even in democratic Greece there are many parents of the wealthier class who prefer that their children should not mix with "the common herd." In the case of girls these schools no doubt offer certain advantages; but the general opinion is that boys who have attended the public schools are better equipped for the battle of life than those thus privately educated.

The "Hellenic" schools are so termed because of their specially classical curriculum on the analogy of the German *Lateinschulen*. Of these there are some 280, "Hellenic" with an attendance of from 18,000 to 20,000 Schools. pupils averaging in age from twelve to fifteen years. At these schools attendance is voluntary; but as they are state-supported, and a first-rate education is here obtainable for a nominal fee of 8 *drachmæ*—6s. 6d.—expense is no bar to entry. Hellenic schools consist of either two or three "forms," the latter being designated *Scholarcheia*, and the full course extends over three years. The curriculum, which is arranged by the Ministry of Education, provides for from twenty-seven to thirty hours of study a week, modern and ancient Greek occupying seven or eight hours; and among the other subjects studied are mathematics, physical science, geography, orthography, and drawing. In these, as in all other State schools, Roman Catholic and Orthodox Greek pupils read Bible-history in class, theology proper being imparted to the former at home by their own priests, and to those of the Jewish persuasion by their own Rabbis. Pupils in the second class begin the study of French, the only modern language taught in the National schools, to which two hours a week are devoted, one hour only being

¹ Ἡ Δοῦλη Ἑλλάς the ancient Hellenic lands still under Ottoman rule are thus termed by the Greeks.

set apart for Latin, which it is, indeed, proposed to exclude altogether, its literature being considered as at best but an excellent copy of the Greek classics. Boys who have passed through the two highest forms of the "complete" Deme schools, which are considered as equivalent to the two lowest of a "Hellenic" school, on entering the latter usually find themselves placed at least in the second, if not in the highest form.

The "Gymnasia" form the highest class of public schools, and, with the "Hellenic" above described, afford a sound secondary education to the Greek youth

"Gymnasia." of all sorts and conditions. For in the Gymnasia, as in the Hellenic schools, the entrance fees are merely nominal, fifteen *drachmæ* being payable for the first six months of each year and ten for the second, the only additional expense involved being the purchase of class books. The curriculum occupies a period of four years, during which the pupil passes from the lowest to the highest of as many corresponding forms, from thirty-one to thirty-five hours' attendance per week in the lecture rooms being required of him. The course of study in the Gymnasia being pre-eminently classical and theoretical, ten hours per week are devoted to ancient Greek, two or more to Latin, and as many to French, the only modern language taught, while the remaining hours of study are occupied with general and scripture history, botany, zoology and mathematics, or theology, philosophy and logic, according to the standing of the pupils, the seniors in their last year mastering the geography of the world.

The necessity for physical, side by side with intellectual training having some years ago been recognised by the educational authorities, gymnastic exercises were made compulsory in all schools, private as well as public, and for girls as well as for boys, the physically defective only being exempt from attendance at the classes which occupy an hour of every alternate day in the Deme and Hellenic schools, and five hours

per week in the Gymnasia. The same enactment provides that, wherever possible, swimming shall also be taught to all schoolboys, those in the senior classes of the intermediate schools being required in addition to practise rowing and target shooting, all the schools taking part in the annual gymnastic competitions. Concurrently with this inclusion of gymnastics in the curriculum of the public schools an official School of Gymnasts was created for the training of those who would be called upon to teach these exercises. The formation of gymnastic clubs soon followed, of which there are now a great number, partly supported by government subsidies. With these they are, however, by degrees able to dispense, as athletics are yearly growing more popular with the rising generation. An organisation calling itself the "Central Union of Athletic and Gymnastic Societies" arranges for the participation of these clubs in the Panhellenic games held every spring in the Stadium, an enormous roofless erection which occupies the site of its prototype constructed in 330 B.C.

Weekly half-holidays not being customary in Greece as in European countries generally, school routine is during nine months of the year diversified only by
 Holidays. the whole holidays with which the greater festivals of the ecclesiastical year are honoured. Like all southern peoples, the Greeks are early risers, and the schools open betimes—the hour varying according to season, the major part of the day's work being already accomplished by noon, when the church bells of the neighbourhood announce the national dinner hour. The long vacation, which extends from mid-June to mid-September, applies equally to schools of all three grades, as also to the University.

The director of a "complete" Deme school is required to have undergone a three years' training at one of the colleges established for that purpose in the capital, in Corfu, and in the provincial towns of Tripolis and Larissa respectively.

There is also another class of elementary school teacher who has studied only one year in those establishments, and still a third category who has qualified by passing through a secondary course of study at a "Hellenic" school, though this lower class of masters is happily tending to disappear. From a pecuniary point of view there is little to induce a man of any ability to enter upon a scholastic career, the director of a first-class Deme school receiving little more than £70 a year; while the salaries of directors of Hellenic schools, whose attainments and training are naturally of a higher quality, range between £8 and £10 per month, those of assistant-masters not exceeding half those sums.

The necessity for a technical in addition to a purely literary education of the Greek youth of to-day having for some time past been recognised by the more practically minded among Hellenic statesmen and philanthropists, a certain number of institutions have been established with this object. Among these are two Schools of Commerce subsidised by the Government, one at the Capital and the other at the thriving seaport of Patras, with a third at Kephallenia—an island noted for the keen commercial instinct of its inhabitants—privately founded and endowed. In another island, Naxos, there is also a Commercial school conducted by the French "Brotherhood of the Holy Cross" which is under the special protection of the Republic in the person of its Minister at Athens.

Another important institution of this class, the "Rousopoulos" Industrial and Commercial Academy of Athens, privately founded about twenty years ago, provides a good general education in addition to technical instruction. For the latter six special schools are provided, dealing respectively with agriculture, manufactures, commerce, engineering, mining, and the mercantile marine, the French, English, and Italian languages—all necessary in Levantine commerce—being taught in the preliminary school, and Latin

to the students in the technical schools. Turkish, however, though equally necessary, is neglected. For the course in any one of these departments, which lasts for two years, the fees are about £8 yearly, and in the preliminary school £13, board costing an additional £48 per annum. In this academy 200 or more pupils are usually found in training, drawn from all parts of the kingdom, and also not infrequently also from the neighbouring Ottoman empire, a staff of thirty-six professors being provided for the various schools. The pupils on completing their respective courses readily find employment; and the importance of the work done by the institution is both publicly and practically recognised by the municipalities of Athens and the Piræus, from each of which it receives an annual subsidy. Another, but smaller, institution of the same class as this Academy, the "Athens school of Trades and Industries," has also preparatory, commercial, and technical departments.

But although universal education for boys is now the rule in Greece, the proportion of girls who receive a similar systematic and complete course of instruction is by no means yet very large. The only "mixed" schools found in the country are those for infants and the smaller Deme schools of sparsely inhabited villages; and a striking disparity is evident in the number of those specially provided for girls in all the three grades of Deme, Hellenic and Gymnasia, even primary schools exclusively for girls being still, as compared with those for boys, only about one in five. The chief reason for this lack of girls' schools is the lack of demand for them by parents. Marriage being considered a Greek girl's vocation in life, education—and especially higher education—is deemed superfluous by the Hellenic paterfamilias, the old-fashioned prejudice that it unfits them for domestic life dying very hard among the nation generally. This is more especially the case in the provinces of Northern Greece added to the kingdom some thirty years ago, where lack of funds has

**Female
Education.**

prevented the thorough carrying out of the educational system established in the rest of the kingdom.

The first regular training college for female schoolmistresses, the "Pallas," was founded in 1874, and in the following year, thanks to the munificence of M. M. Zappas and the exertions of the "Ladies' Syllogos," a second was organised and named, in honour of its chief benefactors, the "Zappeion." In each of these institutions the curriculum resembles in all essential particulars that of similar colleges in Western Europe, and their Greek graduates have not been inferior in intellectual attainments to those of France and Germany. Training colleges with equally advanced methods were subsequently established in various provincial towns with a view to providing teachers for the Deme schools of their districts which had hitherto been supplied from the Athenian colleges. Another important institution combining High School and Training College is the "Arsakeion," which has flourishing branches at Patras, Larissa and Corfu, the total average attendance at these four establishments reaching the respectable number of 1,800. This valuable institution owes its origin to the munificence of, and is named after, a patriotic Greek of Ioannina, to which Epirote city, so long under Ottoman domination, Greece owes, in the opinion of the late eminent historian, M. Paparregopoulos, "the regeneration of education."¹

¹ In the ancient basilica of St. Demetrios at Salonica—once the cathedral church, but converted by the Turks into a mosque in 1397—is still to be seen an ancient mural tablet bearing a Greek inscription in which are extolled the charity and munificence of a Greek lady of Ioannina, named the *Kyria* Spandoni; and the excellent Greek schools of Salonica owe their prosperity to another lady of the lake-girt capital of Epirus, the *Kyria* Kastrissio, who bequeathed to them the whole of the large fortune she inherited from her husband, a native of Salonica. The memory of this benefactress is annually honoured with a *Mnemósynon*, or Commemoration ceremony, by the Greek community of Salonica; and when residing in this city I never failed to avail myself of the invitation courteously extended to me by the Ephors of the schools.

Education in the Arsakeion colleges is not, however, gratuitous, though the fees are low, day-pupils paying according to age from 20 to 40 *drachmæ* (16s. to 32s.) per month, and boarders 100 *dr.* (£4) which includes the cost of school-books.

The Arsakeion
Colleges.

While providing instruction for girls of all ages these institutions at the same time constitute training colleges for teachers. Infants enter first the Kindergarten class, and after passing through the four classes corresponding to those of the Deme schools, are admitted to the secondary course. This includes such advanced subjects as psychology and philosophy, ancient Greek and modern languages, French being compulsory, as is also singing, and, in the higher classes, drawing and painting. Instruction is also given in domestic economy and needlework of various kinds, as also in hygiene, and the same number of hours per week are devoted to gymnastic exercises as in the Government schools. The organisation of these colleges is essentially democratic, and partly on this account, and partly owing also to the establishment in the capital and its neighbourhood of some good private schools, the Arsakeion, which was originally very well attended, has of late years somewhat lost favour with the wealthier section of Athenian families.

Of private schools for girls, the oldest established is that called—after its missionary founder—the “Hill” school, which was founded at Athens so long ago as 1831, before that city became the capital of the Hellenic kingdom. Originally a very modest enterprise, it met with deserved success, and has been for some time past located in a pleasant house built for the purpose which usually accommodates about three dozen boarders and from 160 to 171 day pupils, the majority of the former being, as in many of the private schools for boys, either natives of Thessaly—the most backward educationally of all the Greek provinces—or of “Enslaved Hellas.” The present directress of the Hill school is Miss

The “Hill”
School for
Girls.

Mason, a niece of its founder, and under her able management the institution continues to prosper. But though nominally a Mission school, no attempt is made to proselytise the pupils ; and the religious difficulty is met by the provision on the premises of a chapel in which services are held on Sundays and festivals according to the Orthodox rite, Mass being said and a short sermon based on the Gospel for the day being preached by a Greek chaplain, while the girls act in turn as readers and servers at the altar. The pupils range in age from five to seventeen, and are divided into seven classes, the hours of study being the same as those of the National schools. The Hill school offers considerable facilities for the acquisition of foreign languages, all the pupils learning English and French in addition to Modern Greek, and in its five senior classes Ancient Greek forms also one of the subjects of study.

The University of Athens, which forms one of an imposing group of buildings, was founded so long ago as 1837, very shortly after the seat of Government had been transferred to that city from Tripolis, the first capital of Greece. Its seventy-fifth anniversary coinciding with the visit of the Congress of Orientalists to the Greek capital in 1912, the double event was celebrated with great public rejoicings. The University of Athens comprises five faculties—Law, Medicine, Philosophy, Mathematics and Theology, the first being the most numerously attended, and the last—for reasons elsewhere alluded to—the least popular ; and the course extends over a period of four years. The fees are so moderate as to place University education within the reach of all who can devote to it the necessary time, the total expense in fees for the four years' course not exceeding £30 ; and the youth of Hellas were, during the past century, in every way encouraged to graduate at this seat of learning. The result has been the creation of an intellectual class far too numerous for the professions for which they had qualified themselves, and unfitted to earn a living by honest manual toil. Within the last quarter of a

The University
of Athens.

century, however, the grave national danger of this state of affairs—of which the wiser Hellenes have long been conscious—has become more generally recognised ; and simultaneously with the establishment of technical schools there has been a great falling off in the number of aspirants to a University career. Between 1890 and 1903 the number of students had diminished by more than a third, and there are now on an average under 600 freshmen a year, the sons of “ Outside Greeks ” constituting about a third of this number. As in Continental countries generally, there are no colleges as at our English Universities, and the students live where they please, without any supervision ; nor is any difference in status recognised between men in their different years, a freshman being, in this democratic community, the equal of any other undergraduate. Little corporate life is found consequently among the *alumni* generally, such as exists arising merely from the clannishness observable among those hailing from the same *patris*—to use the term by which a Greek designates his native town or village—and resulting in the formation of particularist clubs similar to those organised by the cosmopolitan students of the University of Lausanne. No cricket, football, or other sporting matches take place, however, between these clubs, as games occupy by no means the same place in Athenian University life as at Oxford and Cambridge ; even the gymnastic drill which is compulsory for undergraduates in their first and second years was, on its introduction, regarded by many as a nuisance.

Though Greek undergraduates constitute on the whole an inoffensive element of the Athenian public, from which they

University
Students.

are undistinguished by college gown, cap, or badge, student riots have on two occasions since the beginning of the present century disturbed the peace of the capital, one of these having led more or less directly to a change of Ministry. This was the so-called “ Gospel Riot ” of November, 1901, which was due chiefly to the indignation of the students and others at

the publication of a translation into the vernacular of the New Testament ; the second series of disturbances being also connected with the linguistic question.

It is no unusual thing for the more seriously minded Greeks, after graduating at their own university, to complete their studies abroad, not a few of these subsequently qualifying for degrees in the most famous centres of learning in Western Europe. Especially is this the case with those who propose to embark on a literary, scientific, or professorial career ; and among occupants of Chairs in the various faculties comprised within the University of Athens may be found many whose names are well known in academic circles throughout Europe.

CHAPTER VII

LITERATURE AND ART

THE Greeks are great readers of newspapers ; the majority of the nation may, indeed, be said to read nothing else ; and in Greece the Press plays consequently a more important part in the life of the people than in any other country. It is estimated that every Greek man, woman, and child either reads, or hears read, at least one paper every day, all without exception finding his or her chief interest in its political columns. Nor are they exclusive as to their daily news-sheet. A Greek will read anything that comes to hand in the shape of a journal, and it is estimated that every copy of a newspaper sold is read by at least a dozen persons. The first Greek daily paper was printed at Mesolonghi, nearly ninety years ago, before Greece became a kingdom, an Englishman, Col. Leicester Stanhope, being responsible for its production. Fourteen or fifteen morning and evening papers are now published daily in Athens, consisting of four, or at the most six pages of moderate size, the price of several being but five *leptá*, or one halfpenny. Halfpenny journalism was first introduced by the *Skrip* and the *Embros*, this innovation obliging some other sheets for a time also to lower their prices. The result proved, however, so financially disastrous, that several leading journals reverted ere long to their original price of ten *leptá*, a penny. The great demand for news notwithstanding, journalism is by no means a profitable enterprise in Greece. For the art of advertising is yet in its infancy ; paper, being a foreign product, and consequently highly taxed, is expensive ; and the daily circulation of the most widely-read journal does not exceed 15,000. The distribution and sale of all newspapers

is, besides, centred entirely in the hands of an agency organised and controlled by a single man, M. Zangaris, who began life as a shoeblack and newsboy, and is now the "W. H. Smith" of Hellenic journalism; and as the vendors are allowed by this agency from 20 to 25 per cent. on the price of the papers, the profits to the proprietors would seem to be but infinitesimal. Office expenses are, however, not very considerable. Office rents are low, the staff is small, and though it works seven days a week—for Sunday issues are customary—is not liberally remunerated; telegrams cost next to nothing, and the foreign newspapers which arrive three times weekly contribute largely, with the help of paste and scissors, to the contents of an Athenian daily. Certain journals are printed in parti-coloured inks, red as well as black, flaring headlines stretching across the pages, and the most ordinary pieces of news are sensationally announced.

Home politics are given the greatest prominence in Greek journals, the politics of foreign countries coming next in importance, daily telegrams being received by the "National Agency," an association corresponding to Reuter, which is subsidised by the Government. With regard to social matters there is little sensationalism and less scandalmongering. A column is usually devoted to "Athens day by day," recording the arrival and departure of distinguished strangers, audiences held by the king, the movements of the royal family, and similar social events of public interest; another, under the heading of *Mé lîga lôgia*, gives in condensed form items of interesting information selected from the world's press. In the opinion of the Greeks themselves the literary style of the Press is improving with every year, both as regards political articles and those dealing with social topics.¹ At the

¹ The long sustained and hotly debated controversy with respect to the form of Greek to be officially accepted appears at last to have been decided in favour of the *καθαρένους*, or "pure" form which is now used in all government departments and State-directed educational establishments, as also more or less by writers for the Press. The language which finds most favour in the higher literary circles of

present day the Athenian Press is represented by a number of high-class newspapers, the morning dailies including the *Akropolis*, *Athenai*, *Asty*, *Neon Asty*, *Kairoi*, *Chronos*, and *Skrip*, and the evening issues the *Hestia*, *Esperini*, and *Ephemeris*.

Greek politics having hitherto been a question of party leaders rather than of principles, journals are not as a rule uncompromisingly partisan in their attitude with regard to questions of the day. Several have, indeed, been known to change sides with remarkable rapidity, censuring one day a statesman whom they praise on the morrow, and *vice versa*. Each has, however, its peculiar characteristic. The oldest established is the *Kairoi*, or "Times," one of the smaller papers, now in its forty-sixth year of publication. A leading and very reputable Conservative paper, patronised by the Palace, is the *Asty*, edited by M. Anninòs. This journal is always well-informed on subjects relating to England, and represents the old journalism, its rival, the *Neon Asty*, edited by M. Kaklamanòs—which owed its origin to a schism which took place about ten years ago among the staff of the *Asty*—usually taking diametrically opposite views both in politics and other matters; while such papers as the *Skrip* and the *Embrós* are bought for the "latest news," that being their specialty. Other journals, the morning *Akropolis* and the evening *Hestia*, for instance, often contain in addition to news carefully-written and often brilliant articles on social and literary topics. As the Athenian journals circulate everywhere in Greece and the Islands, only two provincial towns, Volo and Patras, have their local dailies, such outlying centres as Syra and Corfu contenting themselves with a weekly or bi-weekly issue, while other journals cater specially for the needs of the "outside Greeks"

**Political
Journalism.**

**Provincial
Journals.**

Greece is, however, rather an amalgamation of the puristic and the demotic forms. And it will probably be long before Academic Greek completely supplants the popular form of the language, which, amusingly enough, is often, in unguarded moments, used even by its fiercest opponents.

domiciled in Turkey and elsewhere. One of these, the *Krátos*, a bi-weekly published in Athens, is the only Greek newspaper belonging to shareholders. Among the contributors to the *Krátos* are many eminent men of letters, it is non-partisan in politics, and in its pages the pan-Hellenic propaganda is strenuously carried on. Another Hellenic organ of equally high standing catering for Greeks abroad is the *Neon Hemera*, or "New Day," published at Trieste.

A certain number of weekly magazines and reviews are also produced in Greece. The two dealing with economics are *Economic Greece*, and the *Economic Chronicle*, the former directed by the banker, M. J. J. Minettas, a recognised authority on Greek financial and industrial questions, whose opinions are frequently quoted in foreign financial publications. The legal profession is catered for by the *Themis*; the medical by a journal published at Syra; while the bi monthly *Nautical Greece* constitutes the organ of the navy. There are also periodicals dealing with subjects of special interest for the large communities from outlying parts of the kingdom who have made their home in the Capital. Of these may be mentioned the *Voice of the Cyclades*, which caters for the *Ægean* Islanders, and the *Voice of Epiros*, dealing more particularly with the affairs of that province. Among minor weekly publications of a more popular character may be mentioned a little magazine entitled the *Patria*, published with the object of inculcating sentiments of patriotism to the Fatherland and of loyalty to the Church. This magazine, which is largely distributed among soldiers and sailors, contains among other matter, biographies of national heroes, and articles of a high religious and moral character. An admirable bi-weekly of high reputation is the old-established *Messenger d'Athènes*, written in academic French, and edited by a lady, Mdle. Stephanopoli, the daughter of its present proprietor. This interesting review deals ably, and from an international rather

Professional
and Technical
Organs.

French
Reviews.

than an exclusively Hellenic standpoint, with political, literary, archæological and financial questions affecting Greece. Lately enlarged, it now appears in good up-to-date form, and is well printed. Another publication in the French language, *Les Nouvelles de Grèce*, is a long-established, high-class illustrated weekly, treating chiefly of politics, literature, and finance, which has entered on a new epoch of success since it came into the hands of its present proprietor, M. Zographides, a barrister and distinguished writer, its political and financial, as well as its literary and social articles being all brightly and ably written. *Le Progrès* and *Le Courrier d'Orient*, both bi-lingual, are also well-edited periodicals. Of illustrated magazines the best is the fortnightly *Panathenaia*, which is well got up, and contains good literary matter in addition to illustrations of a high order. There are also several monthly artistic literary and scientific reviews of merit, such as the *Propylæa*, the *Orient*, etc.

Though the Greeks can hardly, as a nation, be said to be endowed with a keen sense of humour, they possess at least one comic journal which calls for special notice as being quite unique of its kind. This is the weekly *Romeos*, to which its editor, M. Sourès, is a sole contributor. It is written entirely in verse, chiefly in the so-called "political" metre of the majority of Greek ballads, interspersed here and there with lyrics, and in a diction composed of all the various tongues which make up the *lingua Franca* of the Levant mingled with Athenian slang and phrases from classical Greek. In this curious jargon every topic of the day, every public man, every current incident is made the subject of facetious dialogue between M. Sourès' two puppets, "Phasoulis" and "Periklétos," whose remarks have been characterised as "never stale and never insipid."

Next to newspapers, no form of literature is so largely read in Greece as history, for which—and more especially, of course, for that of his own country—the modern Hellene



THE NATIONAL MUSEUM, ATHENS
(From a photograph by the Author)

seems to have a perfect passion. So great, indeed, is the demand for books of a serious character that Greek publishers find it more profitable to produce historical and scientific works than even popular fiction. And it would appear that no department of journalism is so well paid as articles of an historical and biographical character. Such being the case, it is not surprising that a number of modern Hellenes of the foremost intellectual rank have devoted themselves to historical studies, and with distinguished success, the works of not a few of them being already well known in Europe. Among these may be noted the *History of the Greek Nation*, to the writing of which the late M. Paparregopoulos devoted many years. This is a monumental work in five substantial tomes, which has already gone through several editions, and is widely read, some 16,000 complete copies having been sold in the twenty years following its publication.¹

A recent issue of this great work, which traces the vicissitudes of the Greek race from the earliest times down to the establishment of the Greek kingdom, has had the advantage of being further elucidated by the notes of its latest editor, Professor Karolidis, the distinguished professor of history, and is pronounced to be "a masterpiece of which any nation might be proud." The first impression of Professor Lambro's important work on the same subject was eagerly awaited by a large circle of expectant readers, and at once bought up. Greek ecclesiastical history has also not been neglected, and the "Seven Essays on Christian Greece" of the late M. Demetrios Bikélas are already well known in this country through the able English translation made by the late Marquis of Bute.

The mediæval period of Greek history has also had many able students and expositors. M. Meliarakes, the learned

¹ A French abridgment of this great work was published some thirty years ago.

Secretary of the Historical and Ethnological Society of Athens, has written a *History of the Greek Despotate of Epiros and the Empire of Nice*, the two new Hellenic

Mediæval
History.

States which arose after the Latin conquest of Constantinople, and were instrumental in keeping alive the Hellenic tradition. The published results of the researches in the mediæval history of Greece undertaken by Professor Lambros have also met with wide appreciation; while those of M. Sathas on this fascinating period have been published at the expense of the State in a "Mediæval Library," together with his series of *Memorials of Greek History*, based on Venetian archives and illustrating the state of Greece under Venetian rule. A Corfiote scholar, the late M. Romanes, also made this romantic period the subject of special study; the Ottoman conquest and domination having been dealt with by this able and erudite writer in a work entitled *Turkish Rule in Hellas*. This period has likewise been carefully studied by other historians, first by M. Demetrios Kampouroglos in two lengthy and scholarly works, one of these, the *History of the Athenians*, being a perfect mine of interesting and valuable information with regard not only to the political events of the time, but to all that appertained to the daily life of the people of Athens. Half a lifetime has also been devoted by M. Philadelphus to an agreeably written work published since the beginning of this century, in which the whole era of Turkish rule in Greece is traversed.

Modern Greek history appears, however, to have had fewer attractions for scholars, the only authors of note who have occupied themselves with nineteenth century Greece being M. Kyriakides who, in his *History of Contemporary Hellenism*, deals with events prior to 1892; and M. Evangelides, who has constituted himself the chronicler of the reign of Otho as well as of the events which more immediately followed the deposition of that sovereign. Another "Library" bearing the

Modern
Greek History.

name of its patron, M. Marasles, a wealthy and patriotic Greek of Odessa, includes among its publications translations of a number of masterpieces both modern and classical. Memoirs of distinguished Greek families and biographies of men of note in Greek history are also published from time to time, together with local chronicles, many of which are of great interest and value.

Nor is the history of their own country and its relations with other States alone of interest to the modern Greek. In the Faculty of History at the University the class-room will be found crowded to repletion when an eminent lecturer is expected to address the students on such larger aspects of the subject as are comprised in General History and its philosophy. Nor will the audience be composed of students only, but also of many men of mature age, eager for information with regard to the results of recent historical research.

Several useful books of reference are also regularly published in Greece. Among these is Iglessis' *Annual Guide to Greece*, a publication which supplies full and accurate information with regard to the productions, commerce, and government of the country. This valuable compendium was originally published in Greek only, with a résumé in French as supplement. Its enterprising proprietor and editor, M. Iglessis, proposes, however, to issue in future separate Greek and French editions, and also to enlarge the scope of his *Guide* by including in it similar information with regard to the Balkan countries generally. Other annuals published and widely circulated in Greece are certain "Almanacks," more or less on the lines of the English *Whitaker* and the French *Hachette*, containing much interesting and accurate information.

**Works of
Reference.**

A Society, having for its aim the dissemination of practical knowledge in an elementary form, was founded in 1899 under the patronage of Queen Sophia, with M. Drosines, the novelist, as secretary, its first President having been the late M. Demetrios Bikélas. A new volume in this series is issued

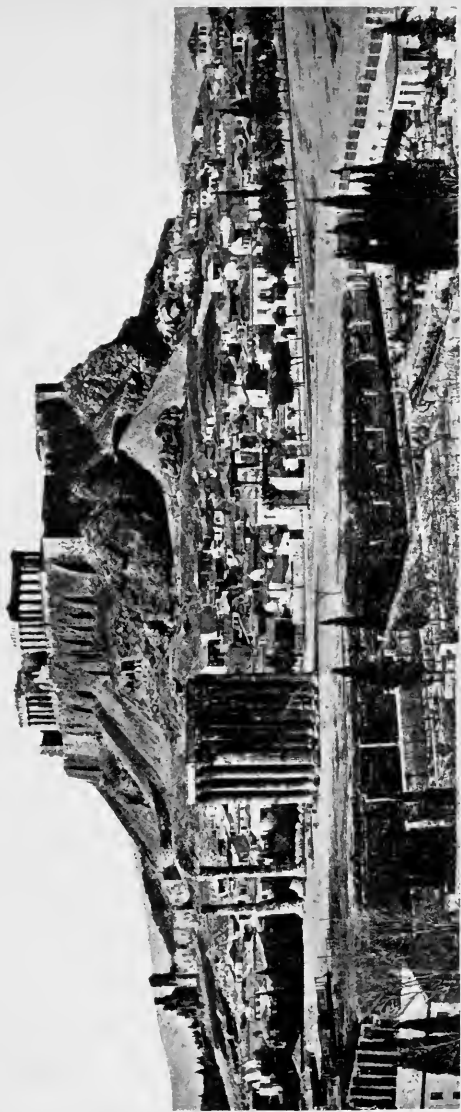
every month, and the price of forty *leptá*, or 4d., brings these admirable little volumes within reach of the poorest.

Popular
Literature.

But though issued at so moderate a price, not only are the volumes in this series illustrated, well printed, and uniformly bound in red, but the list of contributors includes such eminent names as those of Professor Karolides, MM. Bikélas, Anninos, Meliarakes, Drosinēs, and other literary men of the highest standing, together with those of specialists in their various departments. Certain volumes have been largely bought by the Ministry of Marine for distribution in the navy, and by the War Office for distribution in the army; the *Duties of a Citizen* was, on its appearance, ordered by the Ministry of Education to be made a school reader; and one of the most successful hitherto is entitled *Our Church*, an ably-written little work, in which the origin and meaning of all the services, fasts, feasts, and sacred objects of the Orthodox Church are described and explained. Other booklets in this series deal with such subjects as the Forests question in Greece, natural history—"Birds" and "Bees," for instance, by M. Drosinēs, and foreign countries, together with abridgments of such classics as *Plutarch's Lives*. Some volumes of a Children's Library have also been issued by the same society; and the less educated reader is catered for by the "People's Library," issued by the enterprising publisher, M. Konstantinides, at prices ranging from a halfpenny to twopence.

Greek
Fiction.

In the realm of fiction no work of special eminence has yet appeared in modern Greek. M. Rhangabés, the distinguished diplomatist and man of letters, wrote both novels and memoirs. The late M. Roïdes produced some years ago an historical novel, *Pope Joan*, which has had a certain vogue. M. Drosinēs is, perhaps, best known in this country by his short novel translated under the title of *The Herb of Love*, and M. Bikélas by his *Loukés Láras*, which has been published in no fewer than five European languages. So far, however, the medium of the



Sabah

ATHENS, THE AKROPOLIS

Constantinople



short story has been chiefly adopted by Greek fictionists, and among the best writers of this class may be mentioned, in addition to the above-named, M. Episkopópoulos, author of a volume of *Tales of Eventide*; "Elevtheris Arghyriotis,"¹ a translated collection of whose charming *Tales from the Greek Islands* was, a few years ago, published in this country, and MM. Moriatides and Papadiamantes, whose stories are redolent of the soil and air of Hellas. Of the last-mentioned author, who passed away in his native isle of Sciathos in 1911, it has been said that his literary individuality was more imposing than that of any other modern Greek writer of fiction. At once idealistic and realistic, he was one of the very few who have introduced pure narrative in a setting of present-day Greek life and folk custom.

Among the earlier poets of Modern Greece were Julius Typaldos, Solomos, author of the famous *Hymn to Liberty*, who died in 1857, and Valaorites, the bard of the Greek Revolution, whose beautiful poems in the Epirote dialect have been characterised as "works of the highest genius"; while among later writers of verse may be instanced Alexander Rhangabés, Demetrios Bikélas, Augustos Vlachos, Spiridion Lambros, Kostas Palamàs, George Vizyenos, Drosinēs and Valvis. A goodly number at the present day also woo the poetic muse, but among them do not appear any names of special pre-eminence.

Of Greek women writers, Madame Kallirrhoe Parren may be said to be the most eminent, as she is not only a favourite author of works of fiction, but also the editor of a periodical called *The Ladies' Newspaper*, the contributors to which are all women. Her novels include a trilogy called "Books of the Dawn," which comprises *The Freedwoman*, *The Witch*, and *The New Contract*, all written in the "pure" form of modern Greek; and among Madame Parren's other publications may be

**Women
Writers.**

¹ The writer under this pseudonym, who prefers to remain anonymous, has long been resident in England.

mentioned two volumes of "Impressions," entitled respectively *My Journeys*, and *A Year's Life*, together with her studies on the condition of women at various periods of the world's history. Another Greek lady, Mrs. Kenneth Brown—*née* Mdlle. Demetra Vaka—who was educated at Constantinople, and is reputed an authority on the woman question in Turkey, has recently published in English some interesting studies of Turkish life, entitled respectively—*In the Shadow of Islam*, and *Pages from the Life of Turkish Women*. But notwithstanding the high level of culture which has for many years past obtained among the favoured few in the three great Greek literary centres of the Levant—Athens, Constantinople, and Smyrna—women writers are as yet but very limited in number; and in addition to the above-mentioned contributions by women to the literature of modern Greece, there is little worthy of mention beyond a few minor educational treatises, some translations of foreign works, chiefly fiction, and certain articles in periodical publications.

Modern Greek dramatic works appear to consist much more largely of plays based on classical and mediæval subjects than of those dealing with contemporary social life. In the first rank of historical dramatists must be placed M. Bernadákis, whose plays deal with various periods of Hellenic history. Among these may be instanced his *Merópe*, which has a classical setting; his *Nikephóros Phókas*, illustrating the exploits of the tenth century Byzantine general who recovered Crete from the Saracens, and ultimately ascended the Imperial throne; his *Maria Doxapatré*, a drama dealing with the French conquest of the Morea, in which Geoffrey de Villehardouin and Guillaume de Champlitte are prominent characters, the heroine being the daughter of a Greek *archon* of Arkadia, while his tragedy of *Euphrosyne* belongs to the early eighteenth century, being founded on the romantic story of the relations of a beautiful Greek of that name with Moukhtar Bey, a son of the Tyrant of Ioannina, "Vizier Ali," who caused Phrosyne and seventeen other women to

be drowned in the lake.¹ Greek dramatists generally have, however, hitherto occupied themselves rather with the translation and adaptation of classical dramas than with original work. *Antigone*, *Œdipus Tyrannus* and the *Orestia* of Sophocles have been rendered into modern Greek as has also Goethe's *Iphigenia in Tauris*; the late M. Bikélas had the courage to translate some of Shakespeare's plays; and Ibsen in Greek has been represented on the Athenian stage, where translations of French plays are also frequently given.

Greece possesses also her Schools of Art, and already claims to have among her sons a number of painters and sculptors of high merit. Among the most eminent *genre* and portrait painters may be mentioned MM. Gyzes, Roilos, Kontopoulos, Oikonómos, Phrixos and Jacovidhes, the last-named occupying the post of Director of the National Portrait Gallery of Athens. Landscapists and seascapists are also fairly numerous, the most highly reputed of the former being M. Phokas, M. Hadjopoulos, and Mdlle. Laskaridou, and of the latter M. Hadjês and M. Prosalendes. Among water-colourists of note may be named MM. Bokatsiaves, Hadjopoulos and Giallenàs, all three natives of the island of Corfu. The artistic profession in Greece also includes in its ranks in addition to the talented lady above named a number of women who send some

¹ The poet Valaoritis has also made this story the subject of a fine dramatic poem; and the tragic fate of Kýra 'Phrosýne—which caused her sins to be forgiven and transformed her into a heroine and martyr—is described in many a folk-ballad. One of these, belonging to the lake-girt city of Ioannina, concludes as follows—

"But neither golden coins, nor tears, can move the Vizier's mood;
And thou and seventeen more fair dames must be for fishes' food.

*"Ah, Phrosýne, partridge mine,
Evil weird to dru is thine!"*

"A thousand measures in the lake will I of sugar throw;
The water to Phrosýne's lips will then be sweet, I trow.

*"Ah, Phrosýne, far renowned,
Famed in all the world around!"*

"Blow fiercely, bitter Boreas, blow, and make the waters roar
And surge, and cast Phrosýne with those ladies on the shore.

*"Ah, Phrosýne, partridge mine,
Burns my heart this fate of thine!"*

very creditable work to the exhibitions held of late years in the capital. Among the half-dozen or more sculptors of standing—most of whom come from the Ægean island of Tenos—may be mentioned M. Philippotis and M. Sochos, whose fine statue of the great patriot and hero, Kolokotrones, has been acquired by the nation and stands in the square near the Greek Parliament House.

As elsewhere mentioned, the Archæological Society of Greece derives a considerable portion of its revenues from the State Lottery, instituted in 1874. This Society, which was originally founded early in the reign of King Otho, forms a department under the control of the Ministry of Education and of a Director styled “General Ephor of the Antiquities,” has for its object the preservation of classical monuments and the excavation of buried archæological treasures. In connection with this department, which is regarded by the Greeks generally as an integral part of their national existence, has been founded the important National Museum of Athens, an imposing edifice replete with classic treasures. Among other important enterprises, the Greek Archæological Society has instituted excavations in many different localities; taken measures for the preservation of the classic monuments of the kingdom; and restored a number of important Byzantine and Mediæval edifices which were falling into ruin. It has also founded museums at Chalkis, Thebes and Delos; while every provincial town and every village of any importance has now also its little local collection of the archæological remains unearthed in its neighbourhood. All these museums may be visited free of charge. For, unlike Italy, Greece scorns to accept money in return for the privilege of inspecting her national treasure-houses, and their custodians, many of whom are University graduates, will invariably be found well informed with regard to their contents as well as courteous and obliging to visitors. The Society issues a periodical—the *Archæological Journal*, and also publishes an Annual Report of its work.

Foreigners having also been encouraged to aid the Greeks



Sébah

TEMPLE OF THE CARYATIDS, AKROPOLIS

Constantinople

in the work of discovery of its buried treasures, there are now at Athens no fewer than four Schools of Archæology belonging to other nations. Of these, the oldest is the French School, founded in 1846, which occupies a palatial building and receives Belgian and Dutch students as well as those of French nationality. This school has accomplished most important work in excavating the sites of Delphi and Delos, besides operations in other localities. The German School, founded in 1874, has also largely contributed to the archæological discoveries of recent years in Greece, especially those at Olympia on which a sum of no less than £40,000 has been spent. The American School, which dates back to 1881 and is generously supported by the various Universities and Colleges of the United States, has also excavated at Corinth, Eretria, Heroeum, etc. And the British School—the latest established of all—has done good work in various parts of the Greek mainland, as well as in Crete and other islands.

Athens now possesses an "Academy of Science," presented to the city by the late Baron Sina of Vienna. It is built entirely of Pentelic marble, profusely and tastefully adorned with sculptures, paintings and gilding, illustrative of the purpose of the building. The capital is also well supplied with libraries, the *Boulé* or Chamber of Deputies possessing one well supplied with literature on every subject connected with the country, while the National Library, founded by the munificence of the Brothers Vagliano of Kephallenia, is also well equipped.

Among the learned societies of the Greek capital, one of the most interesting and perhaps also most important is the "Historical and Ethnographical Society," founded in 1883, which has for its objects the study of mediæval and modern Greek history and folk-lore. The many interesting exhibits of this Society comprise a collection of portraits which most strikingly illustrate the story of the long struggle of the Greeks for national liberty. Here, in their costumes of a

century ago, are the Klephts and Armatoles of the mountain passes, the sea-captains and privateers who so valiantly attacked the Turkish and Egyptian fleets, together with the famous leaders whose names have become household words in every province of Hellas—Kolokotrones, whose helmet is also here preserved, Rhigas Pherraios, Markos Botsaris and many others.

A Greek Folk-lore Society was also founded a few years ago for the study of the manners, customs and folk literature of the Greek and other races inhabiting the Hellenic Kingdom. It has a considerable membership, and has already accomplished some valuable and interesting work.

A literary society, known as the "Parnassos," forms a great centre for the cultured classes of Athens. It possesses a fine and spacious lecture hall and reading room, and the various interesting lectures here delivered by the most eminent literary and scientific men of the city are largely attended by the *élite* of Athenian Society, as also not unfrequently by members of the Royal Family. The Greeks, like their neighbours the Italians, are endowed with fluent tongues, and consequently make good lecturers, and members of this nation generally are very fond of listening to a good *parádhosis* or discourse.

CHAPTER VIII

THE CHURCH AND THE CLERGY

THE essential points in which the Orthodox Greek Church differs from the Roman Catholic are (1) the Holy Ghost being held to proceed from the Father only; (2) the administration of the Eucharist in both kinds to the laity; (3) and the substitution of sacred pictures for images of the Virgin and Saints. The Sacraments in the Eastern, as in the Western Church are seven, and celibacy is required of the higher clergy. The Eastern Church is exceedingly tolerant, in theory at least, and proselytism is forbidden by the first article of the Greek Constitution. Yet the Greeks generally appropriate to themselves exclusively the name of "Christian," refusing it not only to Protestants and Roman Catholics but also to members of the Bulgarian Church, whom they regard as schismatics and barbarians, though the creed of the latter coincides in all particulars with their own. Among the educated classes, however, neither men nor women are fanatical, and such externals of religion as fasting are little observed.

Previous to the creation of the Greek kingdom, the headship of the Greek Church was vested in the Œcumenical Patriarch of Constantinople, who was at the same time the political representative of the Greek nationality generally, as he still continues to be of all Greeks resident within the Ottoman dominions. With the internal Government of the Eastern Church in the Hellenic kingdom the Œcumenical Patriarch has, however, now no concern, though in recognition of the close union between its two divisions he still sends to the Metropolitan of Athens the holy oil consecrated with great solemnity on Maundy Thursday, and still continues to be referred to in all questions of doctrine.

The
Œcumenical
Patriarch.

The State Church is in the jurisdiction of the Ministry of Education and Ecclesiastical affairs, the organisation of control being vested in the Holy Synod, an Ecclesiastical Council consisting of the *Metropolitan*, or Archbishop, of Athens—who is *ex officio* its president,—four Bishops and a Royal Commission; and for the accommodation of the spiritual members of this body five marble thrones stand in a row within the Sanctuary of the Cathedral Church of the Capital. Ecclesiastical matters are also dealt with by the “Council of the Holy Synod,” composed of the four bishops of Kephallenia, Elis, Messenia, and of Mantinea and Kynourie, and of other bishops who attend in rotation, the deliberations of these ecclesiastics being assisted by the Archimandrite of Athens, two secretaries and two registrars. Greece is divided into thirty-two episcopal sees, of which thirteen were formerly archbishoprics; but by a law enacted at the beginning of this century archiepiscopal rank was abolished and all sees are to be placed on the footing of bishoprics on the deaths of their present representatives.

The bishops, who are almost the only functionaries of the Church paid by the State, are appointed by the King from among three nominees of the Holy Synod, and must be over thirty years of age. Though members of the secular priesthood who are widowers are eligible for episcopal appointments, the bishops are, as a rule, drawn from the Monastic body. Their stipends are exceedingly moderate, that of the Metropolitan being only £240 with £120 extra for his services as president of the Synod, the other clerical members of which receive an extra allowance of £96. The surviving archbishops receive the meagre salary of £200, and the bishops £160. The only other clerics paid by the State are the so-called “Preachers” who rank next to the bishops, and receive a stipend of £8 a month, their special function being to pronounce discourses in the parish churches on certain occasions, notably during the six

The Holy
Synod.

Bishops and
Preachers.



Sébah

A GREEK PATRIARCH

Constantinople

weeks of Lent, the secular priesthood, as will presently appear, being usually incapable of performing this duty.

Attached to each diocese is an episcopal court for the trial of priests accused of transgressing the Canon Law. The members of this Court are five, including the bishop of the diocese who presides, and deputies are appointed to take the place of any member of the council unable at any time to attend its sessions. The office of bishop, though deprived of the political influence previously attached to it under the Turkish domination, is still regarded with great respect by the members of the Orthodox Church generally, who habitually address its occupant with high sounding Byzantine titles, and reverently kiss his hand. Frequently men of handsome and venerable aspect, long haired and long bearded, the appearance of the bishops when performing the elaborate ritual of their ancient church in their gorgeous and symbolic episcopal vestments, their jewelled mitres and other accessories, is particularly imposing. The subordinate degrees of the Greek clergy are those of archimandrite, priest and deacon. The first belong, like the bishops, to the superior and celibate order. Priests must be thirty years of age when ordained, and are required to marry, though only once, deacons being consecrated at the age of twenty-five, after having served as sub-deacons for a certain period during which they take part in the liturgy of the church, one of their duties being to read the Epistle, the Gospel being read by the deacon. Differences in vestments serve to distinguish these various ranks of the priesthood during the performance of the ordinary church services, the surplice of a bishop having wide short sleeves with the ends of the stole hanging down in front, that of a priest one without sleeves, while a deacon may be recognised by his wearing the stole hanging over the left shoulder. The most characteristic part of the dress of the Greek clergy is, however, the tall, black, cylindrical hat from under which, during the services of the church, the long hair waves over the shoulders, though in everyday life it is

coiled in a knot out of sight. Bishops, archbishops and patriarchs wear also a black veil thrown over the hat, and falling on the shoulders.

The higher clergy are drawn for the most part from the better class of the community, and are not infrequently men of considerable attainments and ability. It would, however, on the other hand, be difficult to imagine a clergy more ignorant than the parish priests, of the rural districts especially. Drawn from the same class as his peasant parishioners, enjoying no social superiority by virtue of his priestly office, unsalaried, and dependent for the support of himself and his often numerous family on the fees paid for christenings, weddings, and funerals, house blessings, etc., and on the "Easter Offerings" which are oftener paid in kind than in coin, the village *pappas* is, generally speaking, as rude, as uncultured, and not infrequently as poor as the humblest member of his flock. Various restrictions are also imposed on him. He must not, for instance, add to his means by engaging in petty commerce; nor may he vary the monotony of his life by appearing in places of public amusement, a cup of coffee and a gossip at the village *kafinéion* being the summit of his social pleasures. He tills his own little field and garden, prunes his vines, and stores their produce for winter consumption, hospitably sharing his modest fare with the passing stranger, and accepting nothing in return. In urban parishes the clergy are, however, on the whole, slightly better off, and in certain localities—Athens for instance—a priest may enjoy emoluments in coin and kind amounting to from £100 to £200 a year.

In former days the great majority of parish priests were absolutely illiterate, having acquired their knowledge of the Church's ritual by rote while serving as sub-deacons, the composition of sermons not being required of them as these are only preached on special occasions and, as above mentioned, by specially trained clerics. Nor are things yet greatly, if at

all, changed for the better among the country clergy ; and considering the enthusiasm of the Greek nation generally for education it appears extraordinary that it should continue to tolerate such a state of affairs. Before attempting any reforms in the church, however, it is necessary to have both an educated and an endowed priesthood, and, for these purposes no funds are at present available. It has been suggested by some modern minded Hellenes that the funds of the wealthier monasteries might be applied with advantage to general clerical education. A cultured *pappas*, with no fixed income, would, however, find himself quite out of place in a remote country parish with only peasants for neighbours and companions ; and until the Greek Government is in a position to endow its national church, it will probably do little towards providing for its secular clergy facilities for obtaining a sound theological education.

The inducements to enter the secular priesthood being, as will have been seen, practically *nil*, it is of little avail to educate youths with that special object.

**Theological
Colleges.**

Of the four ecclesiastical colleges which formerly existed at Corfu, Chalkis, Tripolis and Poros, not one is now in existence ; and for the training of the whole Greek priesthood there are only two colleges, the Rizareion, at Athens, founded and endowed by the brothers Rizáres in 1844, and a similar institution, of more recent date, at Arta, in Northern Greece. Less than a hundred students are, however, habitually to be found within the former exceedingly well appointed and charmingly situated edifice, and of these it is computed that, at the most, only about 15 or 20 per cent. ultimately enter the ranks of the priesthood. The Rizareion is reputed to be one of the best training colleges in Greece, the curriculum including, besides theological subjects, the study of ancient and modern languages, history, physics, art, archæology and ecclesiastical music. The course lasts five years corresponding to which there are five classes, pupils being received at the age of

fifteen after passing through a "Hellenic" school. A certain number of day pupils were formerly admitted, but the students are now all boarders, and may easily be distinguished in the public thoroughfares, or on the Akropolis in charge of their instructors, by the blue college initial on their black gowns and tall hats, and their hair, worn long in priestly fashion, but usually bunched up in a knot. Those not on the foundation pay a monthly sum of about £2 15s. which includes, besides board and tuition, clothing and medical attendance, holidays being optional in July and August. As foundationers who do not ultimately become priests are required to refund to the college the money spent on them during their five years of residence, the intentions of the founders are not altogether defeated. Those students who decide to continue their preparation for the priesthood are, on the completion of their five years' training, passed on to the theological faculty of the National University. Many of the youths educated in this college have come from the Greek inhabited provinces of Macedonia and Thrace, as also from Asia Minor where there is a considerable Greek population on the sea-coasts and in various localities of the interior.

Yet ignorant though the secular clergy undoubtedly are, they enjoy, as a class, a high reputation for morality, and

Religious
Conservatism. have in the past done yeoman service in preserving the Greek nationality and religion.

For the peculiar position occupied by the Greeks during so many centuries, surrounded by a dominant population alien alike in creed and race, has caused them to regard their church as part and parcel of their national existence, and as an illiterate clergy naturally attaches greater importance to the ritual than to the spiritual teachings of a Church, these practical observances of religion constituted for this long oppressed people a visible Catechism which has done more towards keeping them faithful to the Church of their fathers than could have been effected by the most eloquent sermons. These outward observances,



A GREEK PARISH PRIEST

severely imposed and solemnly observed, have indeed invariably been regarded by the vulgar as divinely instituted ordinances, the neglect of which would draw upon them the wrath of God and His Saints in this life as well as in the life to come. And whatever may be the private convictions in religious matters of cultured individuals, the National Church is none the less respected by them as a time-honoured institution to which, as Greeks, they owe a heavy debt of gratitude. And though many, both among the clergy and the laity, are sensible of the inconvenient length of their liturgies and of the absurdity of many of the superstitious beliefs and practices which have become engrafted on their religion, they fear to attempt reforms, lest the nation be weakened by the schisms which would probably result. Even the change from the "Old" to the "New Style" of reckoning is still considered hardly less "hazardous" than it was when Sir Paul Ricaut wrote more than two centuries ago: "Lest the people observing their guides to vary in the least from their ancient, and (as they imagine) canonical profession, should begin to suspect the truth of all, and from a doubt dispute themselves into an indifference, and thence into an entire desertion of the Faith."¹

But while this rigid conservatism has led the more highly educated and thinking section of the community to discredit

Fasts of the
Church.

the superstitions in which they have been cradled, religion has come to be regarded by the people generally as a system of superstitious rites regarding times and seasons divided broadly into periods of fasting and feasting; and notwithstanding that the Greeks, as above mentioned, consider themselves "Christians" *par excellence*, they have remained in sentiment as pagan as were their classic predecessors. The fasts are indeed kept with no less patience and sobriety than superstition, it being accounted a greater sin to eat of food forbidden by the Church than to transgress one of the Ten Commandments. The

¹ *Present State of the Greek and Armenian Churches.*

rigours of Lent are prepared for by a period of abstinence from flesh termed "Cheese-eating Week" during which dairy produce forms the chief article of diet for the Orthodox. Women and girls of the lower orders during Lent subsist almost entirely on bread and vegetable food with the result that they are usually, before the end of the "Great Fast,"

totally incapacitated for work; and to
 Lenten Observances. house-mistresses in the Levant, whether
 "Orthodox" or Heterodox, this period—

with the subsequent Easter feasting—proves an annual domestic trial. Even when seriously ill, all nourishing food will be refused, the patient deeming it "better to fast and die than to eat and sin." For no "indulgences" in this respect are granted by the Greek clergy, though if applied to by a doctor they will promise absolution to the sufferer for this infringement of the commands of the Church. The sick are, however, as a matter of fact, exempted from the strict observance of these regulations with regard to food, as are also young children, travellers, and soldiers on campaign, the latter also even in time of peace being only required to observe the first and last ten days of the long fasts. As above remarked, the educated and wealthy classes please themselves very much in the matter of abstinence; but by the people generally, and especially in the country districts, fasting is such an absolute rule that at such times travellers often find it difficult, if not impossible, to obtain anything beyond the very unsatisfactory fare with which the Orthodox content themselves.

Lent, however, is not the only long and rigorous fast annually observed by the Greeks. The "Fast of the Holy Apostles" begins on the day following "All Saints' Sunday," the Greek term for the first Sunday after Pentecost, and lasts until the Feast of Saints Peter and Paul; the fast of "The Falling Asleep of the Virgin," as it is poetically called, occupies the first fortnight of August; the fourth fast lasting throughout the month of Advent and terminating

with Christmas Day—the “Feast of the Christ-births.” Nor does even this exhaust the list, the Feast of the Epiphany—“The Lights,” as the Greeks term it—must be preceded by a day of abstinence; and the commemoration of the death of John Baptist (29th August, o.s.) and “Holy Cross Day” (14th September) are fast days, as are also Wednesdays and Fridays throughout the year. To those acquainted with fasting only as practised in the West, this periodical mortification of the flesh as understood by the Eastern Churches comes as something of a shock. For not only is meat abstained from, but on many days all such possible substitutes as butter, eggs, cheese, olive-oil, etc., and fish also is forbidden save during the fast of Advent, that of the Holy Apostles, on Palm Sunday,¹ and on Annunciation Day, unless it falls in “The Great Week,” as Passion week is termed by the Greeks. The prohibition of fish is, however, interpreted by the Orthodox as applying only to the vertebrate varieties, and on “fish” forbidden days they indulge freely in such piscatorial delicacies as sea-urchins and ink-fish, scallops and mussels, and even caviare. Vegetables—generally *neró vrastó*, or cooked in water only—constitute with bread the only fare provided for pious households on special days, while on others fruit, olives, and olive-oil, with various cereals, may be indulged in.

The services of the Greek Church, with their elaborate ceremonial, are usually considered tediously long by the uninitiated visitor unaware of their historic interest and of the religious symbolism underlying the many details of their ritual and its various accessories. The preparation of the elements for use in the Holy Communion is particularly

**Greek
Religious
Symbolisms.**

¹ On Palm Sunday one may hear juvenile Hellenes chanting a rhyme which may be thus rendered—

“Palm, Palm, Palm Sunday!
Koliò fish we eat to-day;
But, when comes next Sunday round,
We’ll eat red-dyed eggs so gay!”

replete with symbolism. The Bread bears a circular impression within which is a Greek cross, the upright divided into three equal parts in each of which are inscribed in four smaller squares, ΙΣ, ΧΣ, ΝΙ, ΚΑ, signifying *Ἰησοῦς χριστὸς νίκα*—"Jesus Christ Conquers." The right arm of the Cross contains nine triangles, symbolical of the nine orders of Saints, and the left a single triangle denoting the Virgin.

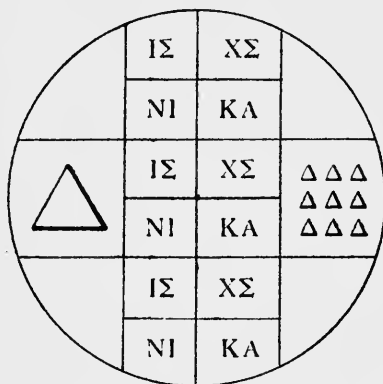


DIAGRAM OF THE SACRED BREAD

The central square, which is called "the Lamb," represents the Saviour, and is first removed on the bread being cut, when the priest, in memory of the piercing of His side, makes an incision in the lower left-hand corner of it bearing the letters ΝΙ. The large triangles are then cut off and placed on the paten beside the "Lamb" in honour of the *Panaghía*, the nine small triangles being next severed one by one and placed beside it as a reminder to these august personages that their mediation is desired on behalf of the worshippers present. The remaining sections are finally placed under the rest and represent "the quick and the dead." The Knife (called *λόγχη*- "lance") used for cutting the sacred

loaf is in the form of a lance-head ; by the paten the Manger is symbolised ; the four-barred frame supporting the paten-veil, which is termed the " asterisk " (*ἄστερίσκος*), recalls the Star in the East ; the larger veil (*ἄηρ*) which covers both paten and cup representing the " linen cloth " brought by Joseph of Arimathea as a shroud for the dead Saviour. Symbolic also are the curious emblems carried in the church processions, namely, the six-winged angels, the " Sleepless Lamb," signifying the Light of the Lord who is the Light of the World, together with the *δίκερον* and *τρίκερον*—the double and triple wax tapers used during the benediction which represent respectively the Trinity and the dual nature of Jesus Christ.

The public services of the Greek Orthodox Church as performed on great occasions are even more magnificent than those of Rome, the splendid language in which its liturgies have been composed being peculiarly impressive when well rendered.

**Public
Services.**

Of these Liturgies there are no fewer than four—(1) the " Liturgy of St. Chrysostom " commonly used for Sundays and Saints' Days ; (2) that of St. Basil the Great, of which the former is an abridgment, used only on ten occasions during the year—namely, Christmas Eve, New Year's Day, Epiphany, on five Sundays in Lent, and Thursday and Saturday in Holy Week ; (3) the lengthy Liturgy of St. James appropriated to the feast of that Saint, but rarely used ; while a fourth, termed the " Liturgy of the Pre-Sanctified," is reserved for certain days in Lent and Holy Week.

The Liturgy is still divided, according to ancient usage, into two parts, that " of the catechumens," and that of " the faithful." The narthex, where the former used to stand, still forms part of a Greek church, and at the moment when the consecrated elements are unveiled, the deacon cries aloud as of old, " The doors, the doors ! " a survival of the warning to the door-keepers to keep members of that class within the

**Greek
Liturgies.**

prescribed limits. The hymns and services for all the movable feasts depending on the date of Easter are contained in two separate books called respectively the *Triodi* and the *Pentekostarion*, the first of which comes into use on the tenth Sunday before Easter—the “Sunday of the Publican and the Pharisee,” so termed from the subject of the day’s Gospel. On that day “The Triodi opens,” in popular parlance, and continues in use until Easter has been celebrated, when it is replaced by the *Pentikostarion* containing the services appointed for Trinity Sunday.

Long as are the services of the Greek Church, the congregation invariably stand throughout, as no seats are provided, even the stalls having supports for the arms only. The same posture is also adopted for private devotions by the Orthodox, who repeat their morning and evening prayers standing before an eikon of the Virgin. Every Greek dwelling, however humble, will possess at least one such holy picture, and side by side with it will usually be hung another of the patron saint of the household, a tiny oil lamp being kept continually burning before each.

Women occupy but a subordinate place in the Greek churches, being relegated in city churches to the side aisles, and in the country to a gallery termed the *gynaikonites*, which is approached by an external staircase.¹ Nor is regular attendance at the Sunday services required of Greek women, especially before marriage, girls as a rule going to Mass only on the festivals and special occasions when it is obligatory to partake of the Eucharist. Elderly women are the most assiduous church-goers, as they are less occupied with housewifely duties, and their frequent appearance out

Women’s
Place in
Church.

¹ It is recorded that St. Basil, having on one occasion detected a woman making signs from this gallery to an officiating deacon during the celebration of Mass, made it a rule that the easternmost end of this gallery, which extends to the *bema*, or sacred enclosure, should thenceforward be screened by a curtain.



P. Zepdji

Salonica

THE CHURCH OF ST. GEORGE, SALONICA

Once a Pagan Temple, now a Mosque

of doors is not calculated to give rise to gossip. The churches are, however, always open on weekdays, and the younger women may then often be seen making their *metanoia* or obeisances before the "Holy Gates," or lighting a taper in front of an eikon of the Virgin Mother or a favourite saint.

CHAPTER IX

MONKS AND MONASTERIES

GREEK monasteries were formerly exceedingly numerous both in the present dominions of the Hellenic kingdom and in all the districts of the Ottoman Empire where Greeks formed the bulk of the population. The social and political conditions which, during the mediæval period, induced so many men to seek the security and peace of the cloister had, however, in the course of the eighteenth century greatly changed ; and of the 593 monasteries existing within the confines of Greece on its consolidation as a kingdom in 1833, no fewer than 412 were in the following year formally dissolved, a considerable number of these being found to be entirely deserted, while the rest had but few inmates. And so little does the conventual life seem to appeal to the modern Hellene of the twentieth century that—according to the latest report that has come to my notice—the number of monasteries in the Greek kingdom has now been reduced to twenty-four, with a population of less than 200 monks.

Of the remaining Greek monasteries only a few now possess their former wealth and importance, as, for instance, those of Phaneroméne in Salamis, Galatákè in Euboea, Pentélé and Petràke in the Morea, and the Convent of the Megaspelaion—the “Great Cave”—in Achaia, founded in the thirteenth century by the Empress Euphrosyne, and completed by the Emperor Constantine Palæologos. As its name signifies, this curious monastery is built within the opening of an artificially constructed cave, over 100 feet in height and nearly 200 in width, excavated in the side of a precipitous rock at an elevation of over 300 feet from the

ground, and 3,000 feet above sea level. A great wall pierced with many windows forms the façade, and on this are clustered, like swallows' nests, innumerable enclosed balconies and stairways hanging over the sheer precipice. The interior of this mediæval cloister consists of a labyrinth of chambers, cells and corridors, for the most part dirty and dilapidated, and furnished in Oriental style with rugs and cushions only; while on the walls hang, in addition to eikons and holy-water stoups, the antique muskets, pistols and other arms with which the Brethren of the Great Cave successfully held at bay the terrible " 'Brahim the Arab "—the Egyptian Commander who, in 1826, during the Greek War of Independence, laid siege to the monastery. The possessions of this convent are very considerable, especially in the province of Elis where the monks have large and productive estates, the annual revenues from these being estimated at not less than £3,400. A considerable proportion of the revenues of Galatákè is derived from the royalties paid by the Anglo-Greek Company who have, since 1907, worked the magnesite mines in its domains at Limni.

The once populous and wonderfully situated group known as the *Metéora* or "Mid-Air" Monasteries, in Western Thessaly, were impoverished primarily by the confiscation of the estates in Roumania which had formed their chief support and later by the gradually diminished, or diverted, contributions of the pious laity, and have since become year by year less numerous, and at the same time more ignobly tenanted. For ever departed is that glory of the past when a prince surrendered the crown of empire to assume the cowl of St. Basil, when saints and scholars and statesmen were among the monks who occupied these hundreds of cells, who ate at the long tables in the pillared refectories, sang in the church, worked and meditated in those gardens, and were favoured with ecstatic visions on the green rounded summit of the precipitous rock on which stands the great *Metéoron*. Approached

The "Mid-Air" Monasteries.

from the west through the vineyards and mulberry trees of the hamlet of Kastráki, there opens out before the traveller a wonderful panoramic view of a vast semicircular range of precipices and pinnacles filled in with innumerable smaller pictures. About 1,000 feet above the plain are the summits of the cliffs on which human ingenuity has somehow accomplished the supernatural seeming achievement of building a little city of isolated monasteries. And no less beautiful than wonderful is the scene. For not only do these precipices rise from out of the richest verdure and vegetation, but in their crevices trees and creepers root, and their heights, where unoccupied by buildings, are green perches from which vultures swoop and to which eagles soar with their prey. In one of the rocky nooks at the foot of this irregular semicircle of precipices the village nestles, and so close under the rocks that its upper part, in winter, never sees the sun. Taking a guide from the hamlet, one rides some distance up the green slopes amid this indescribably wonderful scene. Then, on foot, a rocky winding path, bordered by brushwood, overhung with precipice-walls hundreds of feet high, and with enchanting views at every turn, leads to the rear of one of the columnar cliffs. After a climb of a quarter of an hour a rocky platform is reached, looking up from which are visible, on the summit of a sheer precipice some 300 feet above, the walls and towers of the largest of these Mid-air Monasteries, "the Metéoron."

For the ascent one has the choice of a chain of ladders swinging against the precipice in a stiff breeze, and a huge net in which one may be drawn up by means of a rope and windlass. Choosing the latter, one is presently, after a few minutes' giddy swinging, deposited on the floor of the entrance and greeted with a courteous and kindly *Kalòs orísate*—"Welcome!" from the Brethren at the windlass. A rocky passage leads to the centre of the monastery, which is not built on the usual Greek plan of a great square of buildings, but according to the exigencies of the site, which have here resulted in a labyrinthine

The
Metéoron.

irregularity possessing a charm and interest all its own. Its central edifice is the grand frescoed church of the Transfiguration, in which is comprised a chapel built, in 1388, by the royal monk Joasaph, who is here represented in a rope-girdled white robe and brown mantle recalling the monastic habit of the Western rather than that of the Eastern Church. Close by is the vast pillared and domed refectory dating back to the middle of the sixteenth century, with the library which once boasted among its treasures precious manuscripts of St. Basil and St. Chrysostom. Snug and shady little courts and pleasant garden nooks nestle between the various edifices ; and from the green rounded top of the eminence one looks out on the extraordinary scene presented by the columnar precipices around, once crowned by a dozen or more great convents of which seven only survive. Through the opening of the amphitheatre is seen the Salembria—the ancient Penios—winding through the verdant valley ; beyond it rise the peaks of Pindus ; while on the south-east the picture is framed by the Othrys mountains, and on the north and west by the long Cambunian range.

At one period of its history, the period of its greatest prosperity, the rule of the Metéora Convent was as strict as that of the “ Holy Mountain,” from which its founders had been expelled, no woman being permitted to approach it or be relieved with food by its inmates, even if perishing of hunger. This strict rule fell, however, by degrees into disuse ; disputes and rivalries also arose between the various convents, which frequently became the scenes of grave disorders ; and from these and other causes resulted their gradual decadence.

The great nucleus of monastic life in the Levant is, however, still to this day, as in Byzantine times, to be found in the “ Holy Mountain,” the easternmost of the three finger-like promontories which project from Thrace into the Ægean Sea, terminating in the high peak of Athos ; and it is here that Orthodox Monasticism as it existed in mediæval days can best be

The Holy
Mountain.

studied. Tradition says that the first convent was founded here by the Empress Helen, mother of Constantine the Great; while, under succeeding Christian Emperors, the entire promontory was by degrees covered with successively established monasteries and their domains; and the Holy Mountain ere long became a famous place of pilgrimage, a kind of Holy Land for all the "Orthodox." Every nationality professing the creed of the Eastern Church now desired to be represented on Mount Athos by a convent of its own; and in addition to the establishments directly connected with the Greek Church, the Servians, Bulgarians, and Russians have also convents tenanted by monks of those nationalities. The last mentioned being now very numerous, the Holy Mountain has, in consequence, and during the last half century more particularly, become a perfect hot-bed of political intrigue.

By making their submission to Mohammed II before his conquest of Constantinople, the monks obtained from that

A Monastic
Republic.

Sultan a firman securing to them all the privileges they had hitherto enjoyed, and empowering them to form themselves into the sort of monastic republic they still constitute. The Holy Mountain now comprises some twenty separate monasteries, the majority of which possess dependent priories, *skete* or hermitages, and chapels (*exóclesia*) together with a great number of *kelloi* scattered about on the mountain sides, the retreats of solitary hermits, many of which are mere caves in the rocks. The rule followed in all these Greek Monasteries is that instituted by St. Basil, and the monasteries fall into two classes, the Cenobitic, in which the monks live in common under an Abbot, and abstain from flesh all the year round, and the Idiorrhythmic, in which the convents are directed by two or more *Epitropoi*, or Presidents, and asceticism is less rigidly observed.

Although the large estates in the Peloponnesos formerly belonging to the Greek monasteries were secularised by

Count Capo d'Istria, the first ruler of Greece after the expulsion of the Turks, they still possess, in addition to their domains on the mountain, estates in various places—in Roumania, for instance, on the neighbouring Thracian coastlands, and in the opposite island of Thasos ; and the Muscovite monastery of Roussiko is very liberally subsidised by the Russian government. The Holy Fathers also add to their conventual revenues by the exportation of timber and other produce of their woods, gardens, and orchards ; and the manufacture and sale to pilgrims of religious pictures, rosaries, and a variety of objects in wood-carving constitute also a not inconsiderable source of revenue. Though women are not infrequently hospitably received and entertained in the monasteries of Greece and the Islands, the sex is absolutely excluded not only from the convents of the Holy Mountain, but from the whole peninsula. And this being the case, I must, in order to give any adequate account of this monkish republic, make use of the notes placed at my disposal by a friend who spent some weeks among these monasteries and hermitages.

“ As our little vessel, the *Athène*, approached the Holy Mountain, more and more clearly came into view, lying embosomed in, and overhung by green forests, the white or grey walls and towers of castle-like buildings of princely grandeur, the monasteries of Mount Athos. Stepping into the dinghy, we were landed on a mole from which a broad paved approach, odoriferous with the blossoms of the orange-orchard, led up to the gate of the great monastery of Vatopedion. And I was presently delivering my letters of introduction in the marble-pillared, domed and frescoed porch shading the triple-gated, fortresslike entrance, an entrance that had, in bygone times more than once been assailed—without letters of introduction—by Avars and by Turks. After passing under these outer towers and walls, I found myself standing in a vast square of lofty buildings enclosing, besides umbrageous trees,

numerous chapels, and other erections. Up many staircases and along many corridors I was conducted to a guest-chamber, from the adjoining balcony of which I looked out on a glittering azure sea, amid an environment of gardened slopes and forested hills, in all the unspeakable beauty of an Ægean May. My delighted survey was pleasantly ended by a visit from one of the *Epitropoi*, or Presidents; and I was again conducted through a labyrinth of corridors and staircases to a dining-room, the walls of which were decorated with portraits of European royalties. Small glasses of *mastika*, the native spirit, with *méزالiks*—the customary Oriental appetisers—were then served to the heads of the community and myself as we sat on the divan; and after an interval of conversation we all took our places at a table sparkling with silver and crystal, when I enjoyed the first meal worthy of the name of dinner that I had eaten for weeks, my theory that cookery is one of the tests of civilisation being confirmed by the quiet and refined manners and conversation of my hosts. We were waited on by two serving monks; and, inferior though their position was, each was addressed as *Adelphé*—‘Brother.’

“Awaking early next morning in the chamber—large, carpeted, and divan-bordered, and with portrait-hung walls—to which my belongings had been transferred on the preceding evening, I was served at intervals with preserves *à la grecque*, tea *à la russe*, and coffee *à la turque*, while I wrote up my diary looking out on the gulf into which the river Strymon falls, the islanded sea of my late cruise, and the bay where the *Athène* lay rocking on the sparkling waves. The greater part of this, and half the next day were spent in being shown

**Monastic
Treasures.**

over the interior of the monastery and its surrounding outbuildings, gardens, and orchards. The Catholicon of Vatopedion is one of the most ancient, and perhaps the most splendid, of all the churches of the Holy Mountain, possessing reliquaries which, like those elsewhere seen, were naturally incomparably



P. Zepdji

MONASTERY OF CARACALLA, MOUNT ATHOS

Salonica

more precious to me for the value of their material and the fineness of their workmanship than on account of their contents. Yet these contents—a strip of the Virgin's Girdle, a piece of the True Cross, skulls of various saints, etc.—had certainly shown themselves, as had similar relics treasured in all the other monasteries, of a truly miraculous efficacy in obtaining for their possessors not gifts of gold and jewels merely, but also of fair broad lands all over the islands and mainland. In the great cloister between the Catholicon's western end and the refectory, and amid odoriferous orange trees, stands the *Phiale*, or baptismal font, under a dome supported by a double row of white marble columns. And as Vatopedion is one of the less communistic of the monasteries, the wealthier Fathers—who are also generally the more learned—have private apartments, with their own private libraries and pictures; and these I had the pleasure of visiting one after another, being thence conducted to the ancient library tower and shown its priceless treasures.

“Besides the wealth of gold and silversmiths' and jewellers' work above referred to, many valuable examples of Byzantine

**Byzantine
Pictorial Art.**

pictorial art have been preserved in these convent fortresses of the Holy Mountain. Once seen, never to be forgotten are the divine faces that may authentically be attributed to that oldest of Old Masters, Manoel Pansélenos of Thessalonica, or his pupils, who probably contributed to that revival of the art of Painting in Western Europe initiated by Cimabue and Giotto, and who was at all events the founder of a school of painting which—fallen, uninventive and feeble though it now is—has endured for nearly 1,000 years. Nothing that I could recall of all I had seen—years previously certainly—in the galleries and churches of Western Europe had ever appeared to me so divinely, and at the same time humanly and majestically beautiful as his faces of Christ and the Virgin, though one could wonder less at these surprising creations on reading the exquisitely beautiful prayer of this forerunner

of Fra Angelico, a prayer eloquently illustrating the spirit in which worked the master artists and craftsmen of Christian monasticism in those early days of faith.¹

"In the *Protaton*, the chief church of Karyes, and probably the oldest in all the Holy Mountain, are to be found, still untouched, apparently, save by the hand of
Karyes. time, these precious works of Pansélenos.

But numerous as are here the monkish studios, no even approximately adequate reproduction of any of his divine types of womanhood were discoverable. To this village of Karyes I had come from Vatopedion to pay my respects to the Holy Synod whose members have been, under the Turks, the rulers of all the monastic communities of Athos. Very curious is the aspect of the main street with its low wooden houses. The little shops which border it are open in front like those of a Turkish bazaar, all the shopkeepers are long-haired and bearded monks in brown habits, and their stock-in-trade consists chiefly of rosaries, spoons with elaborately carved handles, and other articles difficult to describe, engravings of the various monasteries in extraordinary perspective, and drawn regardless of proportion. But neither in street or shop, nor in the roads and farms round about was a woman, young or old, to be seen, nor indeed any animal of the female gender.

"Another monastery at which I spent a night very shortly

¹ "O Lord Jesus Christ, our God . . . who didst take a Body in the womb of the Virgin Mary for the salvation of Mankind . . . Thou who didst illumine with the Holy Spirit the Divine Apostle and Evangelist Luke that he might represent the beauty of Thy most pure Mother. . . Do Thou . . . enlighten and direct the soul and heart and spirit of Thy servant N——; guide his hands that he may be enabled worthily and perfectly to represent Thy image, that of Thy most holy Mother, and those of all the Saints, for the glory, the joy, and the embellishment of Thy most holy Church. Pardon the sins of all those who shall venerate these eikons, and of those who, piously casting themselves on their knees before them, shall render honour to the models which are in Heaven. Save them, I beseech thee . . . through the intercessions of Thy most holy Mother, of the illustrious Apostle and Evangelist St. Luke, and of all Thy Saints. Amen."

after leaving Karyes was that of Philotheon, charmingly situated about three miles inland and 1,000 feet above sea level. I have refrained as much as possible from specially noting the treasures of the monasteries, but I must give myself the pleasure of recalling an eikon of the Divine Mother on the north-east pillar of the dome of the Catholicon. It is named the *Glykophiloussa*—the ‘Sweetly Kissing,’ and represents the Blessed Mother kissing the Blessed Child. A fresco also on the *esonarthex*, or inner vestibule, is very significant. It represents a monk nailed to a cross, while the Seven Deadly Sins shoot their arrows at him. ‘Create a clean heart in me, O God,’ is the prayer inscribed on his breast; and an angel holds out to him a crown of glory. Almost every ride from one hospitable monastery to another seemed, indeed, more beautiful than the last, and this was especially the case with the ride from Philotheon to the Lavra, the chief in rank of all the twenty monasteries of the Holy Mountain.

“Arrived at the grand pile of the Lavra—Athos towering to its highest peak immediately above it, and the sea less than a mile below—one of the monks who welcomed our party in the domed and pillared portico before the great fortified gate, an elderly, rather tall, and spectacled *kalóyeros*, addressed me in German, and I found that, though a Greek, he was a graduate of a German University. What was he doing here, this scientifically cultured Greek, in this remote monastery? His answer was simply ‘*Gelt fehlt.*’ The mere rumour of his having studied and taught in these great universities was, it appeared, enough to draw suspicion upon him; and it was only by excelling most of his brethren in the punctilious performance of all religious duties that he was able to live undisturbed by petty vexations. And nowhere more forcibly than in this thousand-years-old monastery could one realise the intellectual darkness of that mediæval period in which it was founded, a period during which

Convent of
Philotheon.

The
Lavra.

ecclesiastics had still power to silence and persecute, almost to death, such men as Roger Bacon—in scientific attainments the greatest of all monks. It was a sad price that Father P. had to pay for the means of existence, though in cash he paid nothing, as he nothing possessed. After a long conversation on the divan, whence we looked down over a steep descent to the old tower defending the port of the monastery and thence across to Thasos and Samothrace, he invited me to inspect the treasures contained in the various buildings which divided the vast quadrangle into picturesque courts and nooks, trees being everywhere, and among them grand cedars of Lebanon, planted, tradition says, by the founder himself. Passing over these treasures, bibliographic and artistic, I will note only once again those divine faces of Pansélenos—unequalled representations of the Christ which drew me to their contemplation on every day of my sojourn within the convent walls.

“ For ten days past I had been constraining myself to see and sympathise with all that is best in monasticism, while taking due account of what is worst. Recognising, however, the incompleteness as yet of my study of orthodox monasticism in the monasteries of the Holy Mountain, I resolved now to devote a day or two to visiting some of the most noteworthy hermits in their retreats on the heights of Athos. So, early on a May forenoon, I left the hospitable Lavra to make the ascent of the sublime peak that towers above that Christian community, the peak once sacred to the Nymphs and now dedicated to St. Anne, Mother of the Virgin, and

hence called by the Greeks the *θεοπρομήτερ*
 The Hermitage —the ‘Grandmother of God.’ Never, I
 of St. Anne.

thought, as I waited for admission to the *skete*, or hermitage of St. Anne, had I looked on a scene of such combined sublimity, beauty and historical interest as was presented by the nook to which I presently ascended, enclosed as it is between three mountain sides with rocks and precipices rising from the thick woods among which

nestle the *kalyvia*, or huts, of some 150 hermit-monks of the *skete*, with their terraced vegetable gardens, vine and olive yards, orange and fig-trees. Above towered the marble peak of Athos, below stretched the blue sea with Pelion projecting in the distance beyond, while the Thessalian Olympus towered, cloud-girt, over the hills of the opposite promontory of Longos.

“ After rest and refreshment at the *skete*, a monk was, in response to my enquiries, told off to guide me to the cave of one of the most famous of the Hermits of St. Anne. We climbed up a long ledge of rocks to a cleft bridged by a narrow plank, and after crossing this, the path presently opened out on a little terrace before a rather grand cave of which the front was, where necessary, built up with stones. By the entrance stood the hermit habited in dark blue gown and leathern belt, his head covered with a black veil.

“ Father Joachim, as he was now called, received us with profound humility, bowing almost to the rocky floor, and begged us to enter his abode. Its only furniture was a straw mat spread on the very uneven rocky floor, a rude stool and *sofra*, and a plank or two. But about the centre of the back wall of the cave were narrow cruciform recesses with an *eikon* of the Panaghia before which burned a tiny lamp. Twenty years previously the hermit had been a Cretan Insurgent, the famous Kapitan Manólis. While in the world, he told us, he had desired to make a great name for himself. But his family being captured by the Turkish authorities and held as hostages, he had surrendered in order to save their lives, engaging to pass the rest of his days as a *kalóyer* on the Holy Mountain ; and the Turkish Governor had let him go. Now family and country were alike nothing to him ; he only desired that all should be Christians. Was I, he asked doubtfully, a Christian ? And would I kiss his *eikon* of the Panaghia ? Calvinistic though my upbringing had been, I did not hesitate to gratify the old hero, and my

Father
Joachim, the
Hermit.

Greek servant had the good feeling to call himself 'Constantine,' which name he thought would sound more agreeable to the old recluse than the pagan 'Demosthenes' bestowed upon him by his sponsors.

"The readiness to suffer for the sake of others which had made Kapitan Manólis, for his country's sake, an Insurgent leader was pathetically manifest in Father Joachim. He was often ill, he said, and suffered much. But he had vowed to the Panaghia to suffer everything willingly for Her sake. He had no hope or desire but to die in this cave when it should be Her will. No fire ever warmed it, though the winter nights were sharp in these altitudes; but his devotions and prostrations to the Panaghia kept him warm. A monk arriving from the *skete* with a gift of three loaves of bread, Father Joachim received him as a direct messenger from the Virgin Mother—'Ai Panaghia, Panaghia!' he was continually exclaiming. Bread and water formed his usual diet; but a pot of some simple native sweetmeat had recently been brought to him, and of this he hospitably begged us to partake. Tears rose to his eyes when I deposited a small coin on a ledge by the eikon of the Virgin to buy oil for her lamp; when we left he presented me with leaves of sweet smelling wild herbs; and his farewell was 'May the Grace of God go with you!'

"Rejoining our mules, we proceeded to the monastery of St. Paul, where we dined and slept; and next morning, after riding down to the beach, Demosthenes and I embarked in a small sailing craft manned by a couple of monks, and having with us as fellow-passenger a hermit called Father Anatolios, a very silent, dismal looking, and dirty ascetic who was returning to his rocky hermitage. Under grandly precipitous sea-cliffs we were rowed, and then through an archway of rocks, where we could make out, far above us, at least one hermitage, or rather hermit-hole, towards the summit of the cliffs. Rounding a headland we contributed a loaf to the alms-begging basket suspended over the waves by another

cave-dweller, a basket containing already one or two loaves and a bottle of oil. Presently we landed, and spreading our rugs on the beach proceeded to prepare breakfast. An octopod, together with seaweed and shell-fish, were soon secured; but though hungry enough not to be dainty, I longed for tea. And, apparently, my urgent desire telepathically affected a young Russian hermit who had seen us from his eyrie on the mountain-side above, for he came swiftly down to the beach, introduced himself as Father Paul, and hospitably begged us to ascend and share his breakfast and his samovar. On the way up I learned from him that though still but thirty-five, he had already been eleven years a hermit, and previously a monk in the Russian *Skete* of Serai. It was a charming little mountain cottage that he conducted us to, with not a few books about, and of, course, eikons with their attendant lamps. And on the balcony of his sitting-room we breakfasted in true communistic fashion, sharing with him our molluscs and partaking of his hard-boiled eggs, cheese, and tea *à la russe*.

“Considerably refreshed, I presently set out again, and the next hermit met with chanced to be Father Daniel, the *Pneumatikòs*, or Confessor, and chief of the Community of Hermits, whose exceedingly dirty hand was most reverently kissed by all the members of our party save myself and Demosthenes. A kindly looking old man of seventy-eight, white-bearded, malodorous, and in rags, he showed all the outward signs of ascetic saintliness. For twenty-two years he had lived the hermit life, though previously Abbot of St. Dionysios, a cenobitic monastery next in rank to that of St. Paul’s. Further up the steep slopes we then climbed to the hermitage to which our silent fellow-traveller, Father Anatolios, was returning. It consisted of several little rooms half in and half out of the rock—his ‘home,’ and he was almost as ascetically dirty as the Reverend Father Daniel, melancholy, ill, and,

though only forty-eight, already aged. A native of the Greek island of Kephallenia, and already twelve years a hermit, he had first been a monk at St. Paul's, where he had lately been on a visit. They had begged him to remain, as he was so evidently ill, but he had refused. Enquiring as to the nature of his malady, I offered to send him some drugs from my travelling case, but he courteously declined them, saying 'It is better to suffer.' When he became a hermit he had written to his family that he was to be accounted as one dead. He cared for, and lived for the other world only, the present was nothing to him. 'I desire suffering,' he continued, "and look forward only to dying in solitude, and being found some time or other by a brother hermit or a monk of St. Paul's, who would bury me in my little garden with the rites of our Holy Church."

"Would I care to visit another and a less lugubrious hermit?" asked Demosthenes. 'If he can give me a cup of coffee, yes.' '*Malista!*—Certainly,' was the reply. So *Excelsior!* and we mounted still higher, and not this time to a dwelling in the rocks but to an even more charming cottage than that of my Russian host of the morning, set likewise amid cultivated plots in rock-girt nooks and embraced by overclimbing vines and overshadowing fig-trees. It was the 'home' of Father Sopronios, a man of forty-five, who had been for eighteen years a recluse, was originally from Rodosto on the Coast of Marmora, and had a noble

Father
Sopronios.

Greek face to which corresponded an intelligence incomparably greater than I had yet met with among these hermits. Our conversation turning after a while on hermit life, Father Sopronios, having taken up and opened a Greek Testament, observed, 'Much is contained in those words of Christ—"Follow Me!"' and at great length he illustrated his argument that, however much worldlings might object to, and even scorn the hermit-life, 'was it not simply a literal carrying out of this injunction to follow Him who spent a life vowed to poverty and

virginity ? ' Isaid little, but Demosthenes, who was an out-and-out modernist in his ideas, as well as a fervent patriot, concluded his objections to the hermit's arguments by asserting that the life of the religious recluse was of no use to his country, to Hellas. Father Sopronios, however, refused to admit that he was less of a patriot than his pagan fellow Hellene. ' Think you,' he cried, ' that the prayers, unceasing by night and day, of the hermits and monks of this Holy Mountain are of no avail ? Those monks and hermits fulfil not only a patriotic duty to their country, but also a philanthropic work more important perhaps than that of any worldling. But for our sacred rites and our intercessions with the Almighty, the whole world might be destroyed as were the Cities of the Plain ! ' It was evidently time to terminate the discussion, so I rose, and, after bidding a cordial farewell to the good Father, we again set out.

" Of convents for women, never very numerous in Greece, there are but few now in existence, and these are tenanted chiefly by widows and elderly women deprived of family ties, who, living according to the Idorrhhythmic rule, are supported by their own industry, producing very creditable work in the way of spinning, weaving and embroidery."

CHAPTER X

NATURAL PRODUCTS AND COMMERCE

GREECE being essentially an agricultural country, it is in this direction especially that her future prosperity must be looked

**Natural
Products.**

for. As each separate province or region possesses, as elsewhere remarked, its own distinctive features with regard to geological formation and geographical position, and hence, also, with regard to soil, climate, and temperature, the products of the Greek kingdom are equally varied. In the south and west, in some of the islands, and especially in localities protected by high mountains from the cold north and north-easterly winds, flourish all the flowers and fruits of Italy—figs and oranges, lemons and citrons, grapes and peaches, and many others. The oranges grown in the neighbourhood of Kalamata at the head of the Gulf of Koron are admitted to be the finest, the most juicy and fragrant, of all the thin-skinned variety of oranges; and in that genial clime even such a tropical fruit as the banana can also be successfully grown. The currant-vine is cultivated on a very large scale in the localities best suited to it; the olive-tree is a source of wealth in many districts; in others cotton, silk, and tobacco are produced in considerable quantities; while the valleys and plains everywhere are covered with productive cornfields.

The recently acquired province of Thessaly, ceded to Greece by Turkey in accordance with the conference of Constanti-

**The Cornlands
of Thessaly.**

nople of 1881, consists in great part of a wide-spreading, treeless plain, and from an agricultural point of view constitutes one of the most important provinces of the Hellenic kingdom. The greater part of the province is suitable for the cultivation of valuable crops, not only of cereals—though the Thessalian

grain equals the best produced in Europe—but also of tobacco, that grown in this region being considered of superior quality to Egyptian. Almost in the centre of the province lies the great Lake of Karla, the classical Boibeis, in connection with which the Greek Government has already initiated a vast irrigation scheme, the Chamber having already authorised the expenditure of two millions sterling on this undertaking; and when this has been carried out it is confidently anticipated that Thessaly will become the great agricultural centre of Greece.

The Peloponnesos, as well as the northern provinces, produces large quantities of wheat, the other cereals grown in the country comprising barley, oats, rye, and maize, the order of rotation being (1) barley, (2) wheat, (3) oats. Wheat is generally sown after the first autumn rains, or about the end of September. Barley is grown by nearly all Greek farmers, for not only is it considered a much safer crop than wheat to cultivate, as it ripens in June, but the yield is also far greater. Oats, on the other hand, are produced only in small quantities, and for home consumption. A light alluvial soil is considered most suitable for maize, considerable quantities being produced in the district of Lamia, at the head of the Gulf of Volo, where it is grown in rotation with wheat or barley.

The grape appears to have been cultivated in Greece from the earliest times of which we have any record, historical or mythological, certain localities having from time immemorial been specially famed for the wines there produced, the sweet wines of the islands, such as the Samian and the Cypriote, beloved of the ancients, having maintained their popularity throughout the ages. Wine grapes are now very extensively grown both in the mainland and in the larger islands, and a variety of wines manufactured both for home consumption and export. Among the most widely-known and most largely consumed of these wines may be mentioned the red and white “Solonos,”

Products of the
Peloponnesos.

Greek
Wines.

made from the delicious grapes grown on the slopes of Parnassos; the "Dekeleia," an excellent brand from the royal vineyards at Tatoï—less excellent, however, report says, since the vineyards have passed out of the royal supervision; and "Tour la Reine" (locally pronounced Tournalen), an agreeable light beverage from the vineyards of that name near Patras. From this locality comes also a kind of port called "Mavrodaphne," manufactured by the German Achaian Wine Company, which also produces other agreeable varieties of wine. The island of Kephallenia has also its special vintage, wine for sacerdotal purposes being largely produced and shipped by an English firm established there for nearly a century. Volcanic Santorin also produces a good *vino santo*, and Ithaké is noted for a wine of superior quality. Euboea has extensive vineyards in the neighbourhood of Chalkis, its chief town and port, from which large quantities of wine are annually exported. The largest producers are, however, the "Hellenic Wine and Spirits Company," who are associated with the "Vine Products Company," an English firm having its headquarters in London, and has factories equipped with up-to-date machinery at Athens, Tripolis, Kalamata, and Myloi, the Kalamata brands of claret and port being much appreciated, and the bulk of the produce shipped to France. Tripolis produces a white wine of champagne quality, which is said to be patronised by the royal family, but is not very generally appreciated by European connoisseurs.

As Greek wines in their natural state do not keep well, those destined for home consumption are usually resinated, a process which, though of very ancient origin, does not recommend them to a foreign palate. The resinated wine is, however, while cheaper, usually of better quality than the bottled wines, which are apt to be alcoholic, and bear transport badly, and in the country districts of the Morea and Central Greece this description is alone obtainable. It is, also, credited with certain stomachic qualities, and the less strongly resinated white wines are drunk in preference to

others by those who have, by dint of perseverance, acquired a taste for them.

Very considerable quantities of grapes are also converted into raisins, and exported, the lately enhanced price of the "sultana" variety having induced some of the Cretan growers to lay out new plantations with vines of this seedless grape, the amber clusters of which are delicious in their natural state. It is also from raisins that the sweet wines of Greece are made, as, according to legend, were all wines until the Son of Bacchus acquainted mortals with the use of the fresh grape-juice for that purpose.

The cultivation of the currant-grape, which now constitutes one of the most important industries of Greece, is, with few exceptions, carried on by peasant proprietors, of whom no fewer than 60,000 are engaged in the culture of this species of vine, each owning on an average two-and-a-half acres of vineyard. The whole of the work connected with this industry is, in its earlier stages, of necessity performed by hand, a vast amount of labour being entailed in the various operations necessary to ensure healthy vines and an abundant crop. Operations on the land begin in January, and last until the beginning of August. First the roots of the vines are bared in order to "air" them, the surrounding soil being also piled in little heaps between the vines to become oxygenated, this process occupying a couple of months or so. In March the "eyes" begin to appear on the vine stems, and as soon as the young green shoots have grown to the length of a foot or so, the surrounding soil is again levelled. In May, after the vines have blossomed, the elaborate operation of "ring-cutting" the stems is performed, which, by preventing the sap from running down to the stem, greatly enhances both the size and quality of the fruit, then already formed.¹ Bare

¹ This process, introduced within the last half century, appears, however, to increase the size of the currants at the expense of the flavour, and fruit which has not undergone this process is, for some purposes, preferred.

and unsightly as the currant vineyards are in winter, as in other countries where the vines are planted in similar fashion, these luxuriant expanses of vivid yet tender green leaves and swaying, pole-supported branches present, in the clear Eastern atmosphere and under the brilliant skies of early June, a scene unequalled, perhaps, either in Italy, France, or Spain. As the leaves grow larger and more numerous with the advancing season, the next process is to thin the foliage in order that the sun's rays may now be able to penetrate and ripen the fruit.

The vintage begins towards the end of July, when the ripe bunches are carefully removed from the vines with scissors

**The Currant
Vintage.**

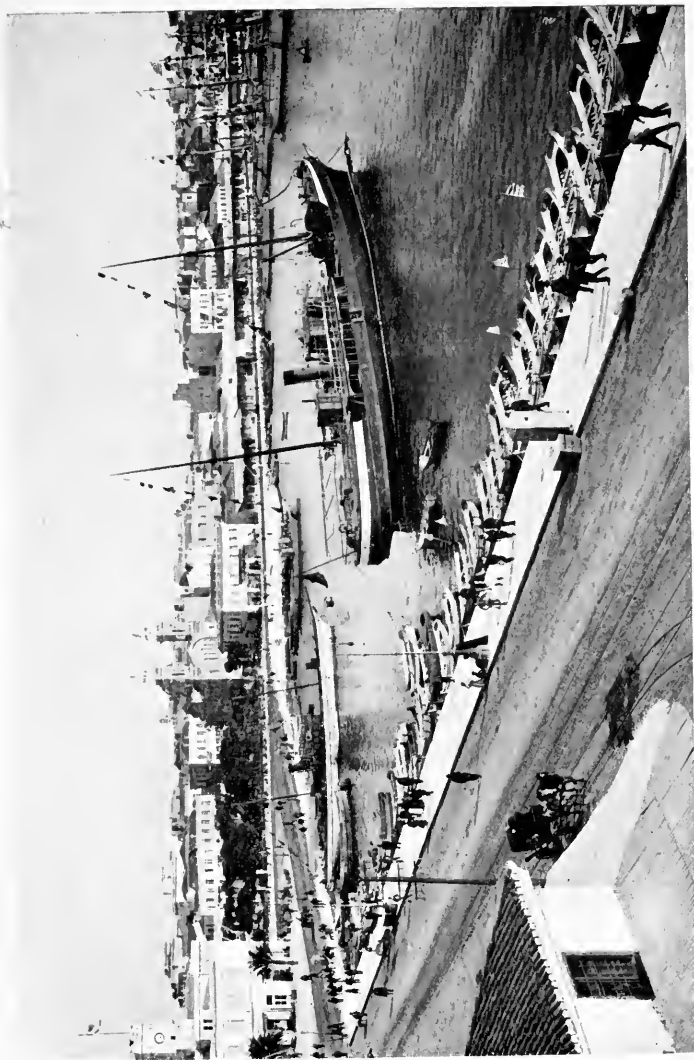
and placed in baskets which, when full, are carried to the drying grounds, where the bunches are spread out on trays, all unripe or overripe berries being removed from them ; and here they remain to be dried by the sun and wind, no chemicals of any kind being used to assist the process which is usually complete in from ten to twelve days. When thoroughly dried, the currants are picked from their stalks and conveyed to the various factories where they undergo the further processes of cleaning and sorting into sizes, and the fruit is then ready for market. It is, however, only within the last fifteen years that these latter processes have preceded exportation, cleaning factories having in 1899 been established at Patras, which has become the chief centre of the export trade in currants.¹ There are now at this seaport quite a number of these factories belonging to both Greek and English firms, the apparatus at present being of native manufacture, though gas engines of British make still supply the power. The dry process alone is employed in cleaning the fruit, as thus treated the natural bloom of the currant is preserved, and it also keeps in good condition for a much longer period than would be the case if water were used. As many women and

¹ Corinth is no longer, as formerly, the centre of the currant trade, another outlet for which is now Aigion.

Florence

THE PORT AND TOWN OF PIRÆUS

Alinari



girls as men are engaged in the carrying out of the various details connected with the currant industry, girls being employed chiefly in the lighter branches of the work. But though there is a ten hours' day for all, there is a great disparity in the wages earned respectively by the sexes, for while the men receive as much as five, six, or even seven *drachmæ* per day, women are paid but two *drachmæ*, and girls only one-and-a-half. During the busier months the work is carried on at high pressure, and by night as well as by day shifts, double wages being paid to those undertaking the former.

Though at the present day exceedingly prosperous, the currant industry has experienced many vicissitudes, among which vine diseases have not been usually the most serious, though during the years between 1851 and 1856 a disease called *oidium* destroyed the vineyards throughout the kingdom, and in 1892 the vines in many districts were attacked by a species of white blight, called in Greece *peronóspora*, which again recurred in 1897 and 1900. Owing to over-production and other causes, the currant-growers also found themselves between 1891 and 1894 in evil case, the lowest prices of the century being only obtainable for their produce. With the object not only of eliminating the surplus product and of improving the quality of the fruit, but also of finding fresh markets and obtaining higher prices for it, there was formed early in the present century a financial association

somewhat cumbrously styled "The Privileged
The Privileged Company. Company to Protect the Production and Commerce of Currants," with a capital of £800,000.

Steps were taken by this society towards the establishing of the industry on a sounder basis than had hitherto been attempted; and although a good deal of opposition was at first experienced, it was but short-lived. This company was empowered by the Hellenic Government to take over from the "Currants Bank," established in 1899, the rights of collecting in kind the currant dues at the rate of 40 per cent.

on exported fruit grown in the Ionian Islands, and of 35 per cent. on that produced in and exported from other parts of the kingdom against a fixed annual payment to the Treasury of four million *drachmæ*, or £160,000. It also undertook to buy from the growers at fixed prices any currants they might offer for sale, and not to re-sell them below certain stated prices—160 *drachmæ* per thousand Venetian pounds if disposed of within the year in which the purchase was made, and 200 *drachmæ* at any other period, the Company being bound under heavy penalties not to export the residue. In order consequently to convert this residue into other articles of commerce, the “Greek Wine and Spirits Company” was founded in 1906, and has been most successful, a dividend of 15 per cent. having five years later been earned for the shareholders. The Privileged Company was also required by the Government to provide storehouse accommodation for at least 175,000,000 Venetian pounds of currants, and to store therein free of all charges whatsoever any consignments from growers, to whom 80 per cent. of the value of such consignments should be payable at an interest not exceeding 6 per cent. per annum; the growers on their part paying the Company in return for all these advantages seven *drachmæ* per thousand Venetian pounds of currants stored.

With the view of at the same time restricting the output—which, in specially fruitful years, greatly embarrassed the

Company—it had also been made illegal to create new currant vineyards; and, as a further measure of precaution, it was subsequently proposed to use for other purposes some of the less productive plantations, the grower being duly compensated for loss thereby incurred. A second agreement was, therefore, in 1909, entered into by the Company and the Government, under which the former was empowered to contract a loan up to £500,000, secured by an assignment to trustees of the charges paid by the growers to the Company, the proceeds to be employed solely for the compensation of such

Restriction of
Production.

vineyard-owners as would consent to deracinate all or part of their currant vines, the amount to be fixed by private agreement, the owner to ask what he pleased, but the Company being bound to pay him a sum equivalent to at least £13 per acre. This scheme has already resulted in the uprooting of over 6,000 acres of currant vines. But while the growers have done fairly well of late years, the Company to which their increased prosperity is chiefly due has been less successful, and may, indeed, at times be entitled to regard itself rather as a philanthropic than a profit-earning institution.

Of the three and thirty different varieties of olive no fewer than thirty are, it is averred, cultivated within the limits of Greece, and the grey-green foliage of the olive tree greets the eye alike in the north and south of the kingdom, on island as on rocky peninsula, in valley as on hillside ; and in the opinion of experts nowhere is the tree found in better condition than in Greece, notwithstanding the lack of careful cultivation. Corfu and Zante, Kephallenia, Crete and Euboea also produce in favourable years immense crops of this edible, a considerable proportion of which, prepared for table, are consumed in the country and exported, a much larger quantity being converted into the olive oil of commerce, of which, in a year of abundance, over £500,000 worth is exported from the country generally, the export tax levied on this commodity forming an important annual contribution to the national exchequer. Olive harvests, however, vary greatly, two out of five being, according to approximate calculation, good, and two out of seven exceptionally abundant. The amount of oil contained in the fruit differs, some varieties being richer in this respect than others ; the soil and the period and method of gathering also affect the yield of oil, a dry and well-drained soil being most favourable. Large quantities are picked when green for pickling, and the finer kinds of the ripe fruit destined for table use will be picked by hand in

Olive
Growing.

order to avoid bruising. The greater quantity are, however, gathered in primitive fashion, a cloth being spread on the ground and the olives beaten down into them with long switches. This harvest is not begun until the autumn, and extends over many weeks, a considerable amount of the labour connected with it being performed by the women and children. In Crete the gathering of the olive harvest is, indeed, the gayest time of the year for the women and girls, and especially for the latter, as the usual restraints imposed on maidens are at that season laid aside, and they enjoy, in addition to the open-air work, the little social gatherings customary in the evenings. The earnings of the harvesters, which are paid in kind, are, however, but small, being only two-sevenths of the yield of oil from the olives which each one has gathered, though in abundant seasons, when pickers are in great demand, their earnings may amount to a third of the yield. But the hours of labour are long, and when carried on, as it must often be, in rainy weather, the work is very fatiguing.

**The Olive
Harvest.**

**Cotton
Growing.**

Greece has also been found to possess exceptionally favourable conditions for cotton-growing ; and as the plant appears to thrive wherever planted, it has always been grown locally in small quantities, though without much regard to quality. On the creation, however, of a Ministry of Agriculture in 1911, special attention was directed to the cultivation of cotton by the first holder of the portfolio of this department, M. Benachi (a member of the Alexandria firm of Davies, Benachi & Co.), who had long devoted his attention to the promotion of cotton cultivation in Egypt. The Egyptian variety being proved to be the most suitable for the soil of Hellas, its cultivation was counselled and encouraged by the Government, and the immediate results more than surpassed all expectations, the samples sent to Egypt being pronounced equal to, and realising even higher prices than the finest cotton grown in that country. A market for Greek cotton

was also at once found in the United Kingdom. The immediate demand for cotton of this quality called for the additional planting of some 5,000 acres ; and it is expected that 250,000 acres of Greek land will very shortly be converted into cotton plantations, the Government being prepared to guarantee to cultivators the fullest possible support in disposing of their crops, and markets not being far to seek. Some of these plantations are on lands in Boiotia, leased from the Lake Copais Company who own some 60,000 acres of reclaimed marsh, let in great part to cultivators.¹ Others are in Thessaly, where the best kinds of cotton are being cultivated with great success. Cotton growing has, indeed, from all accounts, a great future before it in Thessaly, where its cultivation on a large scale would, it is confidently anticipated, bring about important economic changes in that essentially agricultural province.

Tobacco has for many years past been grown to a considerable extent in Greece, the soil in certain districts—as, for instance, Argos, Agrinion, Nauplia, and parts of Thessaly—being suitable for the cultivation of a particular variety of this plant ; and successful experiments have also of late years been made by the Agricultural Society of Greece on its large estates in Phthiotis with seed from the famous tobacco-growing districts of Turkey. The greater proportion of the exports have hitherto gone to Egypt, where it has long been largely used in conjunction with Turkish to produce the well-known

Tobacco Growing.

¹ This enterprising company has carried out the great drainage schemes inaugurated by the prehistoric Minyae at Orchomenos and completed by Alexander of Macedon. Left to its own devices during many centuries, the lake had again encroached on the surrounding country. In 1883, however, drainage operations were again on foot, and this time by a French company, the work being finally achieved by the present British company. Thousands of acres of malaria-breeding marshland have now been converted into farmlands and pasturage, model farms have been established under the direction of the company's agents, and a neighbouring railway provides the means of transport for the produce of the district.

"Egyptian blend." The demand for Greek tobacco is, however, largely increasing in other directions. Germany, Austria, and Italy have of late years sent large orders, many German firms having permanent agents in the country for its purchase, while the poorest qualities of leaf find a ready market in Holland and Belgium, where they are used for the manufacture of cheap cigars. During the last three years Greek tobacco has been annually exported to the value of from £480,000 to £520,000, very considerable quantities being also consumed at home, where it is sold at a very low price and protected by prohibitive duties of 180 per cent. on foreign tobaccos. The leaf when gathered is purchased from the various growers by middlemen, and by them consigned to a *depôt* where it is examined by experts and sorted according to quality, before being finally dried and packed. The tobacco is cut in the Government factories where the tax of five *drachmæ* per *oka*¹ on the cut leaf is collected, a further charge of forty *leptá* per *oka* being made for the use of the machinery, etc., the cutters being allowed to employ their own workmen. A tax is also imposed on the paper used for cigarette making, which is one of the Government monopolies, this being purchased as required, the cutters being obliged to take as much as should be necessary to convert into cigarettes the amount of leaf cut. But though a Government monopoly, these cigarettes are sold at a moderate price, and are pronounced excellent by those who have acquired a taste for the "mild" tobacco of Greece—a taste, it is said, only acquired in process of time.

Silkworm culture and the manufacture of silk tissues are now receiving considerable attention at the hands of those desirous of developing this industry, long pursued in the country in somewhat desultory fashion. A Sericultural Society has, since the beginning of the century, been doing useful work, and has now some forty branches with a membership of over 1,500.

¹ The *oka* is equal to about 2½ avoirdupois.

Among other helpful measures taken to place the industry upon a paying basis nurseries have been established for the cultivation of mulberry trees which are supplied gratis to all engaged in silkworm rearing ; and exhibitions of both raw and manufactured silk are occasionally held in the capital under the patronage of the royal family.

The mineral wealth of Greece appears to have been to a certain extent exploited at a very early period, and mining is still a profitable industry. The chief ores

Mines and
Marble
Quarries.

and raw materials now produced include iron and iron pyrites, copper, lead, and zinc, manganese and magnesite, emery and chromite ;

while from the various marble quarries at Dionysios, Mani, and Paros on the mainland, and in the islands of Skyros, Tenos, and Euboea are obtained every species of white and coloured marble, the black variety being also represented. A number of companies, native and foreign, have for many years past been engaged in exploiting the mineral resources of the Greek kingdom. One of these, known as " Grecian Marbles, Ltd.," a British firm with a capital of £200,000, owns all the more valuable marble quarries, including those at Paros, famous from ancient times for the flesh-coloured variety. All these quarries had indeed been to a certain extent previously worked, and more especially those supplying the Pentelican marble used for the Parthenon as also for so many other monuments of the classic period. The mines of Lavrion, situated at the southern end of the peninsula of Attica, and first worked, it is supposed, by the Phœnicians, have since 1875 engaged the attention of three mining companies, two French and one Greek. For many years all these concerns were exceedingly flourishing, owing to the profits derived not only from the abundant mineral resources of this region, but also from the accumulated refuse from the ancient workings. The latter are, however, now exhausted, and the output of lead has diminished ; but as that of iron has increased, both the French companies still appear to find the industry fairly

profitable, though less than half as many workmen are now employed. Government supervision as regards the workmen engaged in quarrying is fairly severe, and not only do the precautions taken to ensure their safety hamper the operations of the Company, but the compensation provided for by State regulations in case of injury or death seriously affect the profits of the shareholders, there being no fixed scale according to the nature of the injury. The Government, however, pays half the pension of a workman permanently disabled, as also half the pensions granted to the widows of those killed in the quarries.

Fishing is carried on to any considerable extent only in the Gulf of Lepanto and in the neighbourhood of the Piræus, whence the capital is supplied. The quality of the fish caught on the west coast is, however, reputed to be far superior to that of the Bay of Salamis, and Mesolonghi supplies the Levant with one of its most prized *mezaliks*, or hors d'œuvres, the dried fish-roe called *botargo* elsewhere referred to. Greek fishermen, however, pursue their calling on all the shores of the Ægean, European and Asiatic, where the red gleam of their braziers of pitch-pine chips may be seen at night in every bay and round every little cape or headland.

Sponge-fishing constitutes an important industry for the inhabitants of the islands of Hydra, Spetsai, and Aigina, as well as for the men of the little coast towns of Trikeri on the shores of the Gulf of Volo, and Hermione and Kranidi in Argolis. In Hellenic waters the sponges have become almost exhausted, and the fishing grounds now chiefly frequented are those of the African coasts, extending from Tunis to Alexandria, the best sponges being found in the neighbourhood of the latter port; and though fishing within the three-mile limit is forbidden by the Turkish and Egyptian Governments, the prohibition is little regarded. Sponge-fishing is also carried on in Italian waters, in the Gulf of Taranto, for

Sponge
Fishing.

instance, and off the coasts of Sicily, Sardinia, and the Lipari Isles. About three-fifths of the population of the islands and coast towns whence the divers come support themselves and their families by this industry which is pursued for about six months of the year, the boats leaving port on "Clean Monday"—the first day of Lent—and returning towards the end of October. The headquarters of this industry would now seem to be Aigina, where the International Sponge Importers' Company have a factory managed by an English agent; and from this island from forty to fifty boats sail out every spring, each manned by a crew of about twenty sailors and divers. The sponge-fishers of Kranidi and Hermione carry out their operations chiefly by means of the drag-net; but as a rule the diving apparatus is employed, a method which demands a much greater outlay, as each complete diver's suit costs about £80. The boats of the sponge-fishing fleet also vary considerably in build, and fall into three classes, carrying respectively ten, six, and three or four divers among their crews.

It is usual for the divers to remain below for fifteen minutes at a time at a depth of twenty fathoms, and for a proportionately shorter time at greater depths.

The Divers. After serving a year or two as sailors in the fishing-boats, a youth at the age of from eighteen to twenty begins his career as a diver, and, with good luck, may pursue it until middle age, by which time he will have earned sufficient to purchase a plot of land and settle down as a cultivator, or, it may be, to become himself a shipowner. The calling of a diver is not hereditary in the communities from which members of this profession are drawn, but the *mekanikos*, as he is locally termed, is esteemed a good match by parents of marriageable daughters in the fishing towns and villages. The profits of the season's industry are shared by the fishers on co-operative principles, those of the first-class boats being divided into ninety shares, of which thirty fall to the skipper, who is not unfrequently also the

owner, five to each diver and one to each sailor, the divers usually receiving before sailing a certain sum on account. There seem, however, to be no hard and fast rules in this respect, and both divers and sailors may be entitled to a larger proportion of the profits of a cruise. A diver on a first-class boat makes, perhaps, during a successful season some £75, on a vessel of the second-class £50, and hardly less on a third-class boat; and with the usual Hellenic thrift he will either invest his savings in land, or in building a boat for himself. Lack of the necessary capital not infrequently, however, leads the sponge-fishers to have recourse to usurers who charge some 25 per cent. on the money borrowed to equip and provision a boat, though arrangements have of recent years been made by which the masters are enabled to obtain for this purpose advances at 4 per cent. from the National Bank of Greece. During the sponge-fishing season two small vessels belonging to the Greek Navy are sent to the African coast to serve as hospital ships, and a hospital for disabled divers has been built at Tripoli by Queen Olga. Hitherto no adequate Government regulations have existed for the control of the fisheries, and owing to the little care exercised in the use of the diving-dress a very considerable proportion of the sponge-fishers unfortunately become, after a few years, either partially or completely paralysed, and from thirty to forty deaths are said to occur every season from this cause alone among those engaged in this industry.

Owing to their natural aptitude for commerce as also to their hereditary predilection for a sea-faring life, the Greeks have secured a great proportion of the trade of the Levant. All the chief ports of the Mediterranean, Ægean and Baltic seas contain important mercantile colonies belonging to this nationality, many of the trading firms being exceedingly wealthy. In some of the Ægean islands almost every householder is owner, or part owner, of a vessel, a large number of the smaller craft engaged in the coasting trade hailing from the Cyclades and Ionian Islands. A considerable proportion

of the shipping on the Danube and Pruth rivers is also owned by the islanders of Ithaca and Kephallenia; and Greek vessels of considerable tonnage carry cargoes of grain from Russian to Mediterranean ports. As many as 1,364 vessels are now registered under the Hellenic flag, of which 275 are steamers, the seven principal companies owning among them as many as forty liners, the Piræus and Hermoupolis in the island of Syra being the chief seats of the carrying trade.

CHAPTER XI

RURAL LIFE AND PURSUITS

BUT although Greece is, as previously remarked, essentially an agricultural country, the life of a small cultivator appears to offer few attractions to the Greek youth of the present day, unless he can see in it an opening for enterprise and speculation. It is consequently only those born and bred on the soil and chained to it by circumstances who are content with a rustic life, and the Albanians make better farmers than the Hellenes. The Thessalian peasant certainly, who appears to be a born agriculturist, prefers to see his family settled on the land tilled by his progenitors from time immemorial ; and given the better conditions that must almost necessarily be the result of the new government schemes for the benefit of Thessaly, its now exiled sons might be induced to return to their native province, which is at present but thinly populated. Yet even in Thessaly, as elsewhere, if a peasant proprietor or tenant farmer can dispense with the services of one or more of his usually large family, his sons gladly quit the homestead in pursuit of more lucrative and, it may be, more congenial employment. Endowed with a remarkable degree of enterprise, perseverance, and address, and aided by the educational advantages at his disposal, a Greek peasant lad may adopt almost any career for which he deems himself to have a vocation ; and one hears of cases in which, while one son of a peasant family has been content with the position of a skilled artisan or a domestic servant, his brother will have either made his fortune in commerce or have become a distinguished member of one of the learned professions.

It is, however, foreign emigration that is robbing Hellas of her hardy peasantry, and this constitutes one of the most serious problems with which the Hellenic

Emigration. Government is at the present day confronted.

For Greece has no surplus population, and, if the country is to prosper, the services of every able-bodied man and boy are needed for the proper development of its natural resources. Weekly emigrant steamers carry large numbers to Western lands and bring but few back, and every year the number of voluntary exiles increases by leaps and bounds, with the consequence that many agricultural districts are left without labourers to till the soil. The number of Greek emigrants who betook themselves to the United States alone in the year 1900 was already nearly 4,000; and in ten years' time from 38,000 to 40,000 were annually arriving, nearly all of these being youths and men under thirty years of age, the proportion of women accompanying them not exceeding $1\frac{1}{2}$ per cent. The emigrants appear to come from every part of the country, from the fertile valleys of the western Peloponnesos no less than from less favoured regions; and agricultural labourers are becoming exceedingly scarce in many parts. In other departments of labour also the lack of hands is being seriously felt, a large number of Greek miners having left their employment with the French Mining Company of Lavrion to seek their fortune beyond the seas.

Though the Corfiot of to-day would rather starve at home than thrive abroad, the islanders generally, both of the Ionian and Ægean seas, display a more enterprising spirit, and certain of them contribute largely to the annual total of emigrating Greeks. Euboea's sons are, it appears, deserting their native isle in ever-increasing numbers. The youth of the Ionian Islands of Itháké and Kephallenia sail away, not only to the United States, but also to South Africa, and these, it appears, seldom return again save for the two years of their military service. The inhabitants of Crete also,

both Christian and Moslem, have, since the beginning of the century, left their troubled isle in great numbers for various destinations.

From the Cyclades generally, however, the emigration is, as it always has been, rather in the direction of the great cities of the Levant, than to the El Dorados of the West, and is generally of a more temporary character, the men of certain of these Island Wanderers. going as marble masons to Alexandria and other places for periods of two or three years only. Their wives in many cases resort meanwhile to Athens, Smyrna, or Constantinople, where they command high wages as *paramânas*, or wet nurses; and the girls from these islands are always in great demand as cooks and housemaids in foreign as well as in Greek households. It must be admitted that the Greek peasant has often had a strong motive for abandoning his *patris* and seeking fortune in the New World. Earning at home only the meagre wage of from three to four *drachmæ* a day, the prospect held out to him of obtaining nearly treble that amount proves an almost irresistible temptation to a labouring man. As a rule, one son of a family first makes the venture, and, should he prosper, he will send money home to enable a brother to join him. Living as frugally in the States as he did in the East, he saves the greater part of his daily wage to remit to those dependent on him at home. A certain proportion naturally, after crossing the Atlantic, fail to realise their expectations, and instead of finding congenial and profitable employment are compelled to accept the lowest forms of labour in the great cities of the West, and finally return home poorer than when they left.¹ The Greek, however, being very adaptable, and, as a rule, devoid of any false pride, usually can turn his hand to any

¹ M. Botassio, Consul-General for Greece at New York, reported recently that an alarming number of the Greek emigrants in the United States are in a condition of pitiable poverty and distress, and laid the blame for this state of affairs on the emigration agents. His statements are, however, characterised by other Greeks as exaggerated.

work that may present itself, and consequently seldom fails ultimately to fall on his feet.

Notwithstanding the foundation of the various Agricultural Colleges and Centres above referred to, and the attempts

**Primitive
Methods of
Cultivation.**

which have for many years past been made to introduce into general use improved agricultural implements, very little change is yet discoverable in the methods of the Greek cultivator, save, of course, on estates personally managed by foreigners or by Greeks imbued with modern ideas. Machinery is still almost unknown, and the implements of husbandry in common use are generally of a most primitive character, entailing much hand labour, and resulting in considerable waste. Arable land is still in many localities, as in Pelasgian times, broken by a clumsy, one-handled plough drawn by a yoke of oxen, and threshing is carried out by the farmers' daughters with the help of an implement dating back to a period equally remote—two heavy pieces of wood, namely, joined in the form of a horseshoe and studded on the under side with a number of rough flints. Or, in some parts, a team of horses or oxen is driven round and round the grain-strewn threshing-floor, the uncrushed ears that may remain being beaten out with sticks by the women and children, who winnow the grain by throwing it into the air with wooden shovels. Agriculture is, consequently, notwithstanding the fertility of the soil in the majority of the Greek provinces, and the favourable conditions which prevail in those of the south especially, in a more or less backward state.

The conditions under which the agricultural population live vary considerably according to locality and to the system

**The Greek
Peasantry.**

of land tenure obtaining in the special district. In the southern provinces of Hellas the tillers of the ground are chiefly peasant proprietors; in others they are hereditary tenants under what is known in Europe as the *metayer* system; and there is also a class of agricultural labourers who enter into yearly

or half-yearly contracts with the landowners, no agricultural day-labourers being available in Greece. The first-named class of agriculturists are by far the most prosperous. In the Peloponnesos, where they are mostly grouped in villages, the farmsteads present an appearance of considerable comfort, being built of stone with roofs of red tiles, standing amid gardens festooned about with vines, and surrounded by fruit orchards and olive groves. In Eastern Thessaly there have also existed from time immemorial a number of so-called "Free Villages" (*elevtherochória*) or "Head Villages," (*kephalochória*) which, since the cession of that province to Greece thirty years ago, have recovered their former prosperity. Here the farm-houses are usually of two stories, substantially built of stone, and enclosed within a walled courtyard. Tables, chairs, and even bedsteads are not unknown luxuries among their furnishings. Pictures hang on their whitewashed walls, and the living-room will be found to contain a large assortment of brightly-burnished copper pans, and the storeroom an ample supply of native wine, oil, grain, and other home-grown provisions.

In the great grain-growing plains of central Thessaly the agricultural lands are divided into large estates, owned for the most part by absentee landlords who reside at a distance and are represented by their agents. Here the land is cultivated chiefly on the *metayer* system above mentioned. Under this system the owners supply the seed grain to their tenants and pay one-third of the land-tax, receiving as rent a certain proportion of the produce, but making no contribution towards the cost of cultivation. In Italy and France the peasants working under this system are fairly prosperous; but in the East these hereditary cultivators have hitherto laboured under considerable disadvantages and are for the most part poor. Their dwellings present a pitiable aspect, being wretched huts constructed of mud-plastered wattle, of one story only, with unglazed windows, and limited as to

The Metayer
System.

accommodation. The condition of this section of the rural population is now, however, receiving the serious attention of the Government, which has lately been taking steps to increase peasant proprietorship in these regions by dividing certain Crown lands into small holdings, and also by the purchase of suitable estates for the same purpose. A large proportion of these new holdings have been utilised for the settlement, on very favourable terms, of the numerous families of destitute refugees from the agricultural districts devastated during the course of the late war. It is now proposed to acquire by degrees more of the now privately-owned estates and to settle also on them, as peasant proprietors, the tenants by whom they are now cultivated under the *metayer* system; and many large landowners have offered to convert their property into small holdings on condition of obtaining fair prices in return. A financial institution termed the "Thes-salian Fund" has already been formed, and a Government scheme drafted by means of which *bond fide* peasant farmers will be enabled to acquire lots by means of a system of deferred payments. And it is confidently anticipated that, by this means, and given a few favourable seasons, a more prosperous period may be inaugurated, and that the great plains of Thes-saly may eventually become the granary of the country, which now requires large importations of foreign wheat.

Farm labourers are usually paid a monthly wage at the rate of from thirty to forty *drachmæ*, and are provided also with food and lodging by their employer. In

Wages. neighbourhoods where emigration has produced a scarcity of labour much higher wages are obtainable, and in harvest-time a reaper may receive, in addition to his food, from 3s. to 3s. 6d. per day. Women and children, generally speaking, work in the fields only at harvest-time, when hands are scarce. They are always paid by the day, and at such seasons earn fairly good wages. The food supplied consists chiefly of bread, sheeps'-milk cheese, and *phasoulákia*, or white beans, together with a daily

modicum of wine or native spirit, and occasionally a little lamb or mutton.

In some districts, as, for instance, in Thessaly and near Mesolonghi, considerable quantities of rice are grown on the low-lying lands, and here, as on marshy lands

Malarial Fevers and Consumption. generally throughout the country, malarial fevers are very prevalent. The disease is also disseminated by the mosquito which breeds in these marshes ; and such a scourge has it become that the whole population of certain districts may be found affected by it, the death rate among children from this cause being very high. Aguish fevers are, indeed, everywhere common among the peasant class, who appear to take few precautions against them beyond imbibing strong spirits. Very large doses of quinine are, however, had recourse to as remedies, followed in the convalescent stage by tonics composed of arsenic and strychnine. The Government having made the sale of quinine a monopoly, it is now procurable at a third of its former price. Consumption, however, makes greater ravages than even fever among the population generally, and even in Athens, which is reputed the healthiest town in Greece, 19 per cent. of deaths are due to phthisis. The extraordinary prevalence of this terrible disease appears to be in no way due to the climate, but rather to the extreme carelessness of the people in matters of hygiene and to their disregard of all medical instructions with reference to isolation. For this, as for other infectious diseases, hospitals have hitherto been sadly lacking, notwithstanding the fear of infection usually displayed by the Greeks generally, the only hospital for consumptives to be found in Athens being that built a few years ago by the munificence of Madame Schliemann, the widow of the famous archæologist.

As the peasant proprietors produce on their holdings, in addition to what they may raise for sale, all the wool, flax, and cotton required for the family clothing and for household purposes, the various processes of their manufacture



P. Zepelji

Salonica

MACEDONIAN PEASANT WOMEN
With Spinning-Wheel and Yarn-winder

will be carried out by the women of the family. After the sheep-shearing, which is always done by hand, the wool is bleached and spun, and the yarn woven into cloth on the primitive loom to be found in every homestead, however humble. The flax and cotton are also prepared according to time-honoured usage, the former being beaten by hand,¹ while the cotton-pods are put through a small hand machine called the *manganós*, which turns two rollers in contrary directions, separating the fibre from the seed. The instrument next used is the *toxévein*, a large bow made from a curved branch five or six feet long, the two ends of which are connected with a stout string. The cotton is laid loosely on this string which is made to vibrate by being struck with a mallet, producing a monotonous but not unmusical sound. This process detaches the particles of cotton, and it is now ready to use as wadding for the *paplómata*, large quilts which, with a sheet tacked to the underside, form all the winter bed-covering of the lower orders throughout the Levant. The mattresses are also usually stuffed with cotton, and the palliasses with maize husks.

If, however, the cotton is to be converted into yarn for weaving, it is twisted into a loose coil as it leaves the *toxévein*, wound round the distaff, and spun. When the yarn has been dyed, or bleached, according to the use to which it is to be put, the women and girls set to work at the hand-looms and weave it into strong durable calico, or, in conjunction with wool or raw silk, into brightly-striped stuffs for dresses and household purposes. A certain proportion of the cotton and wool will also be reserved for stocking-knitting; and it is often very pleasing to watch the graceful motions and picturesque poses of the younger women

¹ In the Greek folk-tales and songs dealing with mediæval and earlier periods, when spinning, weaving, and embroidery constituted the chief occupation of the women of a noble household, the flax-beater invariably occupies the lowest social position.

and girls as, standing on their rustic little balconies, they send the spindle whirling into courtyard or village street while twisting the thread for this purpose. The knitting is done with five fine, curved pins having ends like crochet-hooks, and the stocking is always made inside out. This method produces a close, even stitch, and the work is extremely durable. The old women usually undertake this part of the household task, and with stocking in hand and the "feed" of the yarn regulated by a brass pin fastened to their bodices, they sit in their doorways for hours together, gossiping with neighbours, telling fairy-tales to the boys and girls, or crooning to the babies some of the many charming lullabies which exist in Greek folk-literature.

Silk-culture, in its preliminary stages at least, forms to a great extent a home industry, when it is undertaken chiefly by the women and girls of a household, whom it keeps fully occupied during the spring and early summer months. The long, switch-like branches of the pollarded mulberry-trees are gathered fresh twice daily and laid over the trays containing the caterpillars; and all the tedious and laborious details connected with the silkworm nurseries are duly and carefully carried out in order to keep the little workers healthy, and thus ensure the best results.

Owing to the mountainous character of the Greek kingdom the forest area is very considerable, being estimated at one-fifth of the entire surface of the mainland, and, as in the neighbouring Balkan States, it is chiefly the property of the State, though certain portions are held in common by the inhabitants of adjacent villages and townships, who enjoy traditional rights of pasturage and woodcutting over such areas. In the past the forests have not only suffered from neglect, but also from wholesale destruction by fire, sometimes accidentally caused in dry weather, but more frequently wilfully, by the shepherds who, when burning the brushwood for the sake of increasing the pasturage, set fire also to the trees, when miles of valuable

The Forests
of Greece.

timber were often consumed. Great damage is also done by the goats, who browse on the young saplings; and the pine-trees are injured by the practice of tapping them for the resin so largely used, among other purposes, for mixing with the native wine. The denizens of these forests are chiefly

**Flocks and
Herds.**

sheep and goats, of which four and a half million of the former and three and a half million of the latter contribute to the rural wealth of

the country, their number being on the increase. The sheep reared in Greece are of two kinds, one being peculiar to the mountain regions, and the other to the plains, the former being a small breed and the latter presenting two varieties, one with straight wool, and the other, which is met with only in Thessaly, having a curly fleece. No attempts appear yet to have been made to improve the native breeds either as regards the flesh or the wool by the introduction of foreign stock, dipping is rarely resorted to, and the shearing is still done by hand in time-honoured fashion.

Oxen and buffaloes, horses, mules, and donkeys are also reared in considerable numbers in the lowlands, and attention

**Horse and
Cattle-Breeding.**

has of late years been given to improving the native breed of pigs. The larger cattle are,

however, comparatively few, oxen being bred only for farm work and not for the meat market, where beef of good quality is seldom found. The native breed is also of small size. Buffaloes are seldom seen in Southern and Central Greece, though in North-western Thessaly and Macedonia they are largely used for farm and heavy draught work. The reorganisation of the army has also led to a demand for horses suitable for cavalry and artillery, and attention is consequently being given to horse-breeding on more scientific lines than formerly. The native Thessalian horse is small, but sturdy and enduring; and a considerable number are bred on the wide, grassy plains of that extensive province.

The peasant farmers usually own a large number of cattle,

oxen being chiefly used in farm work and for draught purposes; and the industry of cattle-breeding is carried on in co-operative fashion, the cows being owned collectively by the farmers of a village or district. The owners employ two or more herdsmen to tend the cows and calves on the common pasturages, where they remain permanently during the summer months, but in winter are brought back at sunset to be fed and stabled at the farmsteads of their various owners. No dairy work, however, is undertaken in connection with such herds, there being no surplus milk after the calves have been satisfied. Dairy farming, as understood in the West, was, indeed, quite unknown in Greece until recently, and the few dairy farms now to be found in the country have been established by foreign residents.

Pigs are also reared in much the same fashion, being driven collectively to the forests in autumn to feed on beech-mast and acorns. Of late years some attempts have been made to improve the native breed by the introduction of Yorkshire and other stock from abroad, and apparently with very satisfactory results.

The charms of the pastoral life have been sung by many Greek poets, ancient and modern, as well as by the nameless bards of the folk with whose simple utterances the shepherd, tending his flock far from the haunts of men, cheers his lonely hours—careful, however, not to disturb the noontide slumbers of those mysterious beings who still, as of old, haunt such sylvan solitudes. In many localities, however, the task of shepherding is nowadays shared by the family generally. In the highlands of Messenia the children in summer tend the sheep and goats on the pasturages during the daytime, while by night the men with their fierce dogs keep watch and ward against prowling wolf, fox, or human enemy. The daughter of a peasant proprietor will also have the care of her father's sheep, which she leads every morning to the communal pasturage and brings back to the fold at eventide.

The Pastoral Life.



P. Zepolji

Salonica

VILLAGERS OF EASTERN MACEDONIA

The *voskopoula*, as a Greek shepherdess is termed, is a very favourite character in rural folk-song, and many a charming idyll has been composed in her honour by amorous swains. Little leisure has she, however, for sylvan dallying, for the sheep and goats must be milked and the milk converted into the cheese and *yiaourti*, or sour curds, which form so considerable a part of the daily dietary of the household.

The typical shepherds of Central and Northern Greece are, however, the nomad Vlachs previously mentioned, who in summer may be found wandering over the great mountain ranges of Epirus and Thessaly, southwards to the shores of the Gulf of Corinth and eastwards from Salonica to Cape Sunium, crossing also the narrow straits into the mountains of Euboea. These hill pasturages they rent from the neighbouring village communes, or, in the case of Crown lands, from the Government. The winter season is passed in the lowlands; and, during several months, the Vlachs may be found encamped in great numbers in Attica, in the neighbourhood of Lake Paralimne in Boiotia, on the marshy lands near Marathon, and in various parts of eastern Thessaly. Here they set up their huts, which are circular in shape, of closely-woven reeds and branches, comfortably lined within with hangings of goats'-hair cloth, the floor of beaten earth being covered with thick, native matting and brightly-coloured, home-made rugs, while hard, oblong cushions, piled round against the walls, do duty for seats. At Eastertide the lambs are taken into the towns for sale, Athens alone consuming during that festive season not fewer than 80,000; and as the ewes by this time have lost their milk and are able to travel, the Vlachs now break up their winter camp and commence their summer migrations. These are effected in leisurely fashion, the higher mountains being reached only when the summer heats have set in. On the way from one pasturage to another the animals are marshalled into a solid phalanx, the goats in front, the sheep next, and then the mules and donkeys

Vlach
Shepherds.

carrying—in addition to the tents and the babies—great saddlebags of black hair-cloth containing the dairy utensils and other goods and chattels, while the nomads, in *fustanella* and *capa* of hue equally grimy, with gun on shoulder, and attended by their fierce Molossian dogs, guard the company on either hand from the perils of the way. Their encampments when

thus on the road—one of which I had some years ago an opportunity of seeing—forms a picturesque spectacle. As soon as the halt is called, the black goats'-hair tents are unloaded from the mules and pitched by the men, while the women and girls milk the goats, prepare the evening meal, or nurse the babies, and the flocks are rounded up by the barking dogs and shouting boys. Arrived at the high pasturages the nomads build huts or shealings of pine branches and brushwood as summer quarters for the women and children, who remain in these little settlements while the men and boys wander for months with their flocks and fierce dogs over the high, grassy alps, sleeping with them in the open, wrapped only in their shaggy *capas* of thick homespun.

The social organisation of these Vlach shepherds is of a quite patriarchal character. They form small communities

termed *stānia*, or “Sheepfolds,” consisting of twenty or more families under the headship of an hereditary *tséllingas*, or chieftain, who governs his little clan on aristocratic principles and himself conducts all its transactions with the outside world. In his own family, too, he is an absolute autocrat, and his sons and younger brothers may not sit at table with him, but must stand and wait upon their elders and his guests. Many of these *tséllingas* are men of substance, and possess valuable and interesting heirlooms in the shape of silver cups, cartridge-cases, etc., which are marvels of art ; while their women, on holidays, wear with their native costumes wonderful belt-clasps, bracelets, and hanging necklaces of silver, ponderous certainly, but of beautiful workmanship.

These wealthy flock-masters were, in the old days of Ottoman oppression, frequently despoiled both of coin and gear, not only by brigands, but also by local Turkish governors; and the popular muse records as follows a harrying by the latter species of brigand which took place in 1770.

“ Rides a Pashá along the road, another in his wake,
And to the town of Tríkkala themselves do they betake,
The elders and headmen to seize—it is for this
Demákē of the they go—
“ White River.” And take Demákē, chief ’mong them of the
Aspropotamò.

Demákē’s warned and fast he flees up to the mountain high,
He Kriki’s towers has reached which are to Mézzovo anigh;
Roast meat upon his table’s served, sweet wine is in his cup,
But nor for food nor wine cares he, he has no heart to sup.
To him his son Nikóla comes and says with cheering voice,
‘ Eat now and drink, *Aféndi* mine, and let thine heart rejoice !—
E’en if they should our houses burn, soon shall we build us more !
If they of us piastres ask, we’ll give them gold galore !
If of our sheep they rob us now, we’ll still have flocks enow,
For lucky still shall be the Vlachs of the Aspropotamò ’ ”

The Demákē, whose memory is kept alive in this song, was a wealthy Vlach proprietor and head-man of the district lying along the banks of the Aspropotamos, the “ White River.” Having been induced by Turkish promises to quit his refuge at Mézzovo, he and his sons were murdered in their house at Tríkkala.

CHAPTER XII

URBAN AND SOCIAL LIFE

THOUGH in some of its aspects quite western and modern, Athens, in common with certain provincial towns, still retains many Oriental characteristics. Very interesting are indeed its streets at all times.

East and West
in Athens.

Closely in touch with the surrounding country as is the capital and unsophisticated its system of provisionment, the eye is arrested at every turn by some fresh blending of rural and urban, of East and West. Now it is a herd of the milch goats who twice a day stroll through the streets browsing by the way on the orange peel and paper bags they find in the gutter. The muffled tinkle of their bells which accompanies the fustanella-clad herdsman's cry of *Ghála ! Ghála !* brings to their doors one housewife or maid-servant after another with their pitchers, into which the sweet warm milk is directly drawn. Presently the little shoeblack from Southern Greece comes up with his cry of *Louístro verníki !* and, seeing a stranger, offers him tickets in the State lottery before he sets to work on the couple of pairs of men's shoes which have been thrown out to him.

The
Shoeblack.

Athens possesses quite a little army of boot-blacks who may be seen in every street with their boxes, which they knock with a brush to attract the attention of the public ; and between the prevalence of dust in dry and of mud in wet weather and the Athenian's pride in his immaculate footgear, the *louístroi*, numerous as they are, manage not only to make a living, but to earn enough to send money to their relatives at home. Bright, capable, and obliging, with Greek adaptiveness they earn also many a *lepton* by selling papers as well as lottery tickets, carrying parcels and running errands ;



ATHENS FROM THE PROPYLEUM
(From a photograph by the Author)

and, when their day's work is done, evening finds a goodly number assembled at the night-schools provided for boys of this industrial class.

An ancient crone, wrinkled, tanned and bent, with black handkerchief tied under her chin, who might have been Homer's mother, is presently overtaken bearing on her back in a dilapidated hamper the wild herbs and salad stuffs gathered at early morn on one of the surrounding hills. Ten *leptá* (1d.) is the price of the heaped-up dishful of *ágria radíkiá* she now disposes of to a customer. To-day being a fast-day, the salad, boiled and then dressed with oil and lemon juice—will probably constitute the most important dish at the midday meal. "Cold, cold figs!" cries a vendor of that delicious fruit, borne, covered with broad green leaves, in panniers slung over a donkey's saddle, implying that his wares have been gathered at dawn, fruit being considered unwholesome if heated by the sun before being plucked; and as he passes us, an islander in rustling, baggy blue breeches, braided jacket and close cap with long tassel, stops him to purchase a pennyworth—as many as will lie on his broad strong hand.

Though the Greeks have accepted the decimal system of Western Europe as regards the coin of the realm, in the matter of weights and measures they have shown a truly Oriental conservatism. For notwithstanding the fact that the decimal system was imposed by a State ordinance as long ago as 1836, commerce still continues to be carried on to a great extent by means of the Turkish *oka* (about 2½ lbs. avoirdupois) divisible into 400 *drámia*, every comestible—including wine and oil—being sold by weight. And the equally Oriental *πίχνη* or *pic* (22½ inches) still reigns supreme among the linendrapers of Greece, as among those of Constantinople and Smyrna.

Among the Greeks generally, and especially in the provinces and the islands, it is every man's ambition to own

Turkish
Weights and
Measures.

the house he lives in and transmit it, together with its adjoining garden and vineyard, to his descendants. The insecurity of tenure of any state-paid post which, as mentioned in a previous chapter, prevailed during so many decades prior to the recent reforms introduced by M. Vénizélos, by creating a large class of migratory employees who could never hope to have settled homes until they had earned their pensions, resulted in a large demand for temporary dwellings. In the provinces rents are very moderate, but at Athens, where the demand for houses is ever on the increase, rents tend to increase proportionately. Annual leases are the rule, the landlord being responsible for repairs and the occupier for the house tax of 5 per cent. on the rental, or the estimated letting value if occupied by the owner. Tenants of yearly houses would appear to change their abodes pretty frequently, as about term day—which in Greece is September 1st—endless loads of furniture may be seen on their way from one house to another.

As in all the larger centres of the Levant, gambling is a diversion which has a considerable attraction for the Greeks, and more especially for those of the Capital,
Gambling. where a number of gambling “hells” are said to thrive. The institution of State lotteries, even for such praiseworthy objects as archæological exploration, and, more recently, for the increase of the Greek Navy, can also hardly fail to have the undesirable result of encouraging the gambling spirit in the nation generally. As, however, the conversion of the delightful island of Corfu into an Oriental Monte Carlo—proposed some years ago—was strongly opposed in other parts of the Kingdom, the tendency of the nation generally would seem to be averse to gambling, and there is reason to believe that this vice is, so far, confined chiefly to certain circles in the capital. Among outdoor winter amusements at Athens that most in vogue among the “fashionable” set is the equestrian sport termed “fox-hunting,” in which one person takes the part of the “fox”

and is pursued by a number of other riders who are the "hounds." Race meetings are also held in summer on the *Podoníphte* course in the direction of Mount Parnes, this name being ironically applied to the locality on account of its lack of water and consequent terrible dust. Dust is, indeed, the chief characteristic of Athens and its neighbourhood generally in the dry weather, and it is only of late years that any at all adequate measures have been taken by the municipal authorities to cope with it. On suburban roads, as for instance that between the Piræus and Athens, the writer has seen it in autumn lying six inches deep ; and the condition of the traveller on arriving at Athens after driving in an open vehicle through five miles of this may perhaps be better imagined than described.

Lawn tennis, introduced together with golf by the foreign community of Athens, is also popular in fashionable circles, and there are good courts at the club established near the temple of the Olympian Zeus. Football and cricket present no attractions to the youth of Greece, and the latter game, introduced into Corfu during the British occupation, has gradually died out even there. The old manly sports of wrestling, "putting the stone," etc., once so common a feature of Greek holiday life, now survive only among the denizens of remote villages. The athletic exercises of late years made compulsory in the schools—which already seem to have improved the physique of the rising generation to a marked degree—will, however, no doubt in time revive a liking for manly games and diminish the loafing tendencies hitherto characteristic of the golden youth of the Greek capital. For, unlike his kinsmen of the hill-regions of Greece, who are untiring walkers, the average Athenian, like South-European townsmen generally, will never put himself to this exertion if he can possibly drive, or ride in a tram, and seems unable to understand why anyone should walk for pleasure. The

capital is, accordingly, well supplied with public conveyances, the little two-horsed carriages which ply for hire in the streets and carry four persons, conveying fares up and down Stadion Street for a penny a head.

Athens has no public park, and the chief promenades of her citizens are the gardens surrounding the Zappeion Institute, those adjoining the Royal Palace, and the large open space beyond known as "Constitution Square," where one finds the principal hotels, the best café, and Messrs. Thos. Cook & Son's useful office. This square constitutes the centre of outdoor life, and on sunny winter afternoons and serene summer evenings hundreds of Athenians saunter up and down or occupy the numerous chairs and tables which impinge on the pavement outside the café Zacharatos. Of suburban resorts, the most frequented is New Phaleron, on the Bay of that name, connected with Athens by a fine road called after that benefactor of the nation, the late M. Syngros, who provided the funds for its completion. Phaleron is now not only the marine suburb of the capital but the chief watering-place of Greece, being easily reached either by train or steam tram. The place lacks shade certainly, but the seaward view is exquisite, and the bathing delightful. And here, in the summer months, the Athenian gymnasts may be seen in numbers, rowing, diving, and swimming, at which latter exercises they show themselves remarkably expert.

Athens possesses two large theatres, the more modern of which was erected about a dozen years ago with funds subscribed by Greeks domiciled in London and placed at the disposal of the late King, who also contributed to its support an annual subsidy of £4,000. Constructed on the model of the Theatre Royal in the Danish capital, it is comfortable and well appointed, has seating accommodation for a thousand persons, a fireproof stage, and a *foyer* sufficiently spacious to serve as ball-room. Here a permanent company is maintained possessing a considerable repertory, and a variety of pieces

are staged during the course of each winter season. The acting is also very creditable notwithstanding the modest salaries paid to actors, even of the first rank, and French, German, and Italian "stars" also visit the Greek capital from time to time. With the arrival of the warm weather, when the regular theatres are closed, begins the season of the "summer theatres," of which a number are to be found in Athens and its suburbs. In these, light comedy is usually provided by travelling troupes, both native and foreign, who during the winter months make the tour of the other cities of the Levant; farces and little plays by minor Greek dramatists being also occasionally represented.

Provincial theatres are, as yet, but few and far between. Corfu, however, possesses two, one of which, erected at great expense, is admitted to be the finest in the kingdom; and at Hermoupolis, the new capital of Syra, may be found both a "winter" and a "summer" theatre. Plays produced in Greece must, in order to be well received, be of good moral tone, as the nation generally has no taste for drama of a questionable character, and foreign *artistes* who offend in this respect run the risk of being pelted off the stage.

There exist in Greece no establishments answering to the public-houses of this country with their adulterated and
The Greek stupefying beverages and debasing atmos-
Wine Shop. phere; and though cases of intoxication are not uncommon among men of the labouring class, there is, on the other hand, a total absence of the habitual drunkenness which degrades so considerable a proportion of the same class in Western Europe. Nor are women ever seen in Greek wine-shops, either as vendors or consumers. The typical "public-house" of Greece is a small tavern owned by the man behind the counter, whose stock-in-trade is in many cases the product of his own vineyard and winepress. Adjoining many of these humble wayside *tavérnas* are gardens roofed with spreading vines and furnished with rough tables and rush-bottomed chairs, and here the

Greek workman or labourer spends a considerable part of his evening leisure, but at little cost, and as a rule with no bad results. For a penny will purchase for him a big tumbler of wine and a handful of olives, in the consumption of which he may spend as many hours as he pleases, and this he will probably supplement with copious draughts of pure water. A Greek also never drinks without partaking of at least a modicum of food. And the *oinémboros* will have ready on small plates a variety of such small edibles as olives and chick-peas, haricot beans, cubes of young cucumber, or green peppers, fresh cheese, shell or dried fish, with fruits and nuts according to season. In the open air, with the leaves rustling overhead, the Greek workman will make merry for hours over his pint of wine, discussing politics with his companions, or raising his voice from time to time in one of those dismal ditties, pitched in a minor key, in which his contentment finds expression. When he finally decides to leave, and not till then, does the customer offer to pay his score, and as he parts with his modest *dhekára*, or penny piece, a cordial "good-night" will be exchanged between him and his genial host.

Food and wine are also frequently provided by the same establishment, the *bakal*—as a grocer and chandler is still termed, as in Turkish times—frequently combining that calling with tavern-keeping, when his shop will be provided with chairs and tables for the accommodation of the customers seeking refreshment, these being by no means always of the humbler classes, for a Greek, whatever his station in life, is always ready to sit down and talk. A cookshop also often forms part of the premises of a *bakal*, who lets off a room or garden to a cook. Or a cook will go into the same kind of partnership with a vintner who supplies table wine for the customers of the cookshop. Such a combined provision and wineshop will be found in every village, at which the traveller, if not too exclusive in his gastronomic tastes, may satisfy his hunger and thirst, the *bakal* being quite

Eating-houses
in Greece.



Salonica

A STREET IN SALONICA

P. Zepdji

as likely to extol the local spring as to vaunt his own *retsináto*; for the Greeks are as great connoisseurs of "Adam's ale" as are their Turkish neighbours, and, like them, distinguish between "light" and "heavy" varieties. The *pièce de résistance* of a Greek bill of fare is almost invariably lamb—lamb stuffed with rice, currants, and *koukounária*, or pine-kernels, and roasted whole on the spit in brigand fashion,

boiled lamb, or ragout of lamb in which figure
Greek various succulent vegetables, as also in their
Cookery. turn such fruits as quinces and prunes.

Macaroni and pilaf are also common dishes, though the latter as prepared in Greece compares very unfavourably with the product of the cookshops of Smyrna and Stamboul. Most excellent likewise are the young vegetable marrows filled with a *farci* of rice, minced lamb and savoury herbs, and especially when smothered in a sauce of golden hue composed of yolk of egg and lemon juice, the form in which they are usually presented to the hungry guest. Among the array of edibles displayed in the open-fronted shop of the *bakal* is usually found a block of that popular and excellent sweetmeat *helvá*, a compound of crushed sesame seed and honey of a peculiar flaky consistency, on a halfpenny worth of which, eaten with a piece of bread, a Greek working man will contentedly dine. Honey, which is plentiful and usually of excellent quality, is largely employed in the Near East in the preparation of native sweets and cakes in lieu of sugar, unobtainable in Greece at less than 9d. per pound, owing to the high duty, and only used as a great luxury for sweetening coffee.

The cakes and sweet dishes of the Greeks, which are excellent, are for the most part very similar to those of the Turks and

Armenians, and known by Turkish names,
Sweet but are only found at their best in private
Dishes. houses, where they are prepared with great

care, frequently by women who make a living by going from house to house for this purpose. Among these cakes may be mentioned *baklavá* and *kataif*. The former is composed

of innumerable layers of the lightest puff-paste, laid one by one in a shallow copper baking-pan, honey and almonds being spread between every few layers; and the latter of a kind of soft home-made vermicelli formed into little rolls which are baked brown in the oven, the contents being either fruit preserve or goats'-milk cheese. Compôtes of fruit also figure largely in the daily menus of private families of the better class. The preserves termed collectively *glykô*—elsewhere alluded to as being invariably served to callers—are also most carefully prepared by, or under the immediate superintendence of the lady of the house. One of the commonest as well as the most delicious is made with the morella cherry, or sultana grape; and among the choicer and more luscious varieties are conserves of rose-petals—*rodozáchari*, of tiny bergamot oranges floating in a clear sugar syrup, of *kolokythi*—an attenuated species of vegetable marrow, cut into narrow strips and blended with honey and almonds, and a mysterious compound flavoured with mastic, like white ice-cream in appearance, the ingredients and mode of preparation of which I have hitherto failed to ascertain.

Hotels are, of course, now to be found in all the seaports and larger towns of Greece, and at Athens there are at least two *de premier ordre*. The latter are, however, patronised chiefly by foreigners. For the humbler class of folk whom business or pleasure occasionally brings to town there are hostelries termed “Hotels of Sleep,” where no meals are served, the guests providing themselves with food at one or other of the cookshops always found close by. These hostelries are usually in the vicinity of the railway stations, and together with those which in the provincial towns provide accommodation of the same class, are a survival of the *han* of Turkish days, modernised to the extent of providing such amenities as beds and towels, slippers, and even hair-brushes. The foreigner, however, is seldom under the necessity of

availing himself of these caravanserais—which, to him, will probably present many drawbacks. For he will almost certainly have taken the precaution of obtaining letters of introduction to the *demarch* or some other notable of the locality, or, it may be, to the prior of a neighbouring monastery where he will be hospitably welcomed, and—if lucky enough to arrive at a season when the good Fathers are not observing one of their rigorous fasts—entertained with the best fare at the disposal of the convent. The Hellene is indeed uniformly courteous to the foreigner, and especially if he be of British nationality; and there is in Greece a notable absence of that expectation of tips so prevalent in the neighbouring Italian peninsula, as in the majority of tourist-overrun countries. The Greek language, indeed, appears to possess no name for this institution, for which the Turkish term *bakshish* has to do duty. In provincial towns, as also in the islands, well-to-do

tradespeople and others will, where there is no decent inn, gladly take the traveller into their houses, cook for him their choicest dishes, and place their services in every way at his disposal; while the village priest deems it a favour when his poor hospitality is accepted, and even the peasant will offer the fruits of his garden and a draught of wine of his own vintage.

Hospitality in the shape of entertaining friends and neighbours at one's own table has, on the other hand, no place in Greek social life—save, of course, among the Europeanised *élite* of the Capital. One may, for instance—as in the writer's own experience,—be for years on quite intimate terms with Greek families without ever being bidden to partake of either luncheon, dinner, or tea with them. On one occasion I was asked by a Greek friend to a birthday tea she was giving for her young son and his little playmates; but though my presence at this function involved a journey into the suburbs, my share of the entertainment consisted in watching the little lions feed, for neither a cup of tea nor a slice of the

birthday cake came my way or the way of my companion, whose hospitality the hostess herself frequently enjoyed. On meeting the same lady some years later in England, however, she appeared to have adapted herself to her new environment, and showed herself quite as hospitable as the average Briton. Hospitality as understood in the West, must not, therefore, be looked for in Greece, it being contrary to the customs of the country. Light refreshments are, of course, served at christenings, weddings, and such ceremonial functions, and, as in Turkey, one never pays a call without being offered *glykò* and Turkish coffee—but that is the limit.

The construction of railways in a country so intersected with mountain ranges as Greece has naturally been a very costly undertaking, and previous to 1869, when a short line connecting Athens with the Piræus was opened, the kingdom possessed no railway communication whatever. All journeys to places within a moderate distance of the coast had consequently to be made by sea, and even now the coasting steamer is the most popular mode of conveyance. This local passenger traffic is, however, exclusively by the Greek lines of steamboats which possess the monopoly; and the disregard of time tables, together with the irregularity of their itinerary—which depends entirely on the cargo—prevent European travellers making sea journeys save when visiting the islands, at which hardly any of the foreign lines of steamers call. Nor do the native steamboats ever lie alongside the quays, but anchored at a little distance, thus respecting the time-honoured privileges of the local boatmen to take their toll also of the traveller, however humble. At the present day, however, Greece possesses at least half-a-dozen different railway systems, respectively constructed (1) at the cost of the State, (2) by independent private enterprise, and (3) by private capital with a kilometric guarantee from the Government, which takes a share of the profits. One of these systems,

Travelling
in Greece.

besides making the complete circuit of the Peloponnesos, has branches connecting most of the important towns and places of archæological interest in the peninsula with the Capital. Northern Greece has also now three distinct systems of which that of the Thessalian Company has the reputation of being the best both as regards rolling stock and punctuality of service.

Nearly all these lines, in common with those of Southern Greece, afford the traveller glimpses of magnificent mountain scenery. The Kalavryta branch, for instance, which connects that town with Diakópho—the only cogwheel railway in Greece and a splendid piece of engineering,—winds through a deep gorge, crossing and recrossing the ravine by bridges at dizzy heights, darting through tunnels in mountain sides clad with forests of oak and pine, and spreading before the traveller's delighted gaze a panorama of ever-changing grandeur and beauty.

**Greek
Railways.**

One peculiarity of Greek railways is the lack of proper station accommodation and supervision, as also of any protection by means of fences or otherwise of the lines even in the neighbourhood of towns. Travelling from Athens to Patras, for example, as the train slows down on nearing the latter town where the line passes through the streets to the station—or rather stopping place, a mere shed for the collection of tickets—a noisy swarm of hotel touts, porters and loafers crowd the platforms, free fights over the passengers and their luggage being by no means uncommon when at last the train comes to a standstill. Neither is great speed at any time attained on these railways. But we are in the East, where time is no object and no one ever in a special hurry. The management of the passenger department, however, leaves little to complain of, the officials are specially courteous to the foreigner, the fares are not exorbitant, and the refreshment buffets are now fairly numerous. In the immediate neighbourhood of the Capital there exist also considerable railway facilities for reaching the suburbs,

and steam-trams run to Old and New Phaleron. The attempt made some years ago to introduce motor omnibuses proved a failure; and, save in the Capital, private motor-cars are as yet unknown in the country, having there been introduced either by members of the Royal Family or by foreign residents.

In the country districts the usual vehicle for passenger conveyance is the *soústa*, an uncovered light spring-cart which carries four persons, its brilliant colouring recalling the painted carts of Sicily.

Country
Travel.

The artistic decoration of a *soústa*, however, consists merely of a human hand with outstretched forefinger painted on one or both sides, probably a talisman against the "Evil Eye," though the Greek, when questioned on the subject, is loth to admit the superstition. While the roads of Greece have greatly improved during the last half century, the nature of the country renders many parts still inaccessible to wheel traffic. If one travels at all away from the beaten track it will generally be necessary to avail oneself of the services of an *agoyáte*, as the attendants on hired saddle-beasts are termed. In hilly or mountainous districts the mule is, indeed, the only available means of conveyance, and must often be had recourse to in many parts of the interior where the roads are still mere bridle-paths on torrent beds. The muleteer is usually a chatty, communicative fellow, who walks alongside, the goad he carries in his hand making little difference to the rate of progress, which, whether going uphill or downhill, seldom exceeds three miles an hour. Donkeys

The Donkey
in Greece.

are also very numerous, both on the mainland and in the islands; but, unlike the saddle donkeys of Alexandria and Smyrna, they are usually very small, though of late some attempts have been made to improve the breed by the introduction of foreign varieties. They are also largely used as pack-animals, all kinds of merchandise, from garden-stuffs and grain-sacks to building materials, being transported on the backs of these

much abused, but patient and useful little beasts of burden. In the island of Andros, which possesses no wheeled conveyance of any description, the donkey is also called upon to perform the function of dust-cart, the refuse of the streets being thrown into huge panniers slung on either side of his wooden saddle. Save at more civilised Syra, where the saddle donkeys are, as at Smyrna, supplied with a smart carpet-covered *sella* studded with brass-headed nails at peak and crupper, the rider also must bestride the high wooden *samári* similar to that carried by the beasts of burden, for which a loop of rope does duty as stirrup, another serving for rein. But the hempen headstalls of donkeys, mules, and horses alike will invariably be found decorated with strings of blue glass beads as charms against the baleful influence of that most dreaded of all occult powers—the “ Evil Eye.”

CHAPTER XIII

FESTAL LIFE

THE observances connected with the numerous festivals of the Greek Church play an important part in the social life of the country. Utilitarians may exclaim against their frequency and the consequent interruptions to business occasioned by them. Seekers after the picturesque, on the other hand, would regret to see them fall into desuetude, consecrated as these festivals are by traditions extending in some cases over 2,000 years. And among the peasant population, at least, these time-honoured customs are likely long to endure. For religion, in its outward forms, at any rate, still possesses as firm a hold as ever on the nation generally, and a Greek would as soon think of feasting on a fast day as of failing to honour by abstinence from labour any of the Saints' Days of the Calendar. If requested by a foreign employer to perform any pressing service on such a festival, the workman's reply is, "We dare not, *Aféndi*, the Saint would strike us!"

Though Christmas is, with the Orthodox, a much less important festival than Easter or the New Year, it is everywhere in Greece celebrated with various observances, some of which are peculiar to the season, and others similar to those attending all the greater Church festivals. Carollers pervade the streets on Christmas Eve singing their odes descriptive of the incidents which attended the wondrous events of the "Christ-births,"¹ carrying little boat-shaped collecting-boxes for the coins expected in return for the good wishes to the *archontes* with which these odes invariably terminate.

Among the peasants of Albanian origin Christmas is, however, observed with ceremonies that recall those of more northern countries as well as with others similar to those

¹ τὰ χριστούγεννα

of the Vlach and Bulgarian neighbours of the Greeks. In the Albanian villages the housewife will make, in addition to other sweet cakes, a batch in the shape of rings which are called *koléndhra*, the one first shaped being termed the "cake of the oxen," this being hung on the wall of the byre "for luck." There it is allowed to remain until the farmer has yoked his oxen for the spring ploughing, when it is taken down and broken on the yoke, the pieces being divided between the pair. Fire ceremonies also play an important part in the Christmas observances of the Albanian peasantry, and on Christmas Eve a great log is brought into the house at sunset, when all the members of the family rise to greet it with the words, "Welcome, our log!—God has destined thee for the fire. Bring with thee good luck to us and to our beasts!" Before the family sit down to supper a spoonful of food from every dish provided is placed upon the burning log. Some branches of a cherry-tree are also put on the fire, and, when half consumed, are removed and kept till the Eve of Epiphany, when they are again thrown on the hearth, the ashes being on the following day strewn on the vineyards to ensure a good harvest.

The Greek New Year's Day is dedicated to St. Basil, who, like St. George, is specially connected in popular and religious legend with Cæsarea—or, as it is locally called, Kaisariyeh—in Cappodocia;¹ and on the Eve of St. Basil children go from house to house singing odes in honour of the Saint, which invariably

Albanian
Christmas
Customs.

St. Basil's
Day.

¹ Pilgrimages are made twice a year by the Orthodox to the monastery of this saint, situated on a mountain in the neighbourhood of Cæsarea, the first on Saturday in Holy Week, and the second at Pentecost, and to the preformance of this religious duty the following beliefs are attached: If the pilgrimage is made barefooted, it absolves the penitent from any special sin that may be troubling his mind. If made seven times on foot during a person's lifetime, it ensures the forgiveness of all his sins. And to partake of the Eucharist at the monastery church is deemed far more meritorious than to observe this rite at the church at Cæsarea dedicated to St. Basil.

conclude with some complimentary lines to the occupants, wishing them "A good year," and requesting *largesse*. St. Basil is described in these songs as a school-boy whose touch quickens inanimate objects with new life, as in the following—

"The month's first day, the year's first day, the first of January,
The circumcision day of Christ, the day, too, of St. Basil!
St. Basil, see, is coming here, from Cappadocia coming,
A paper in his hand he holds, and carries pen and inkhorn.
With pen and inkhorn doth he write, and reads he from the paper.
'Say, Basil, say, whence comest thou, and whither art thou wending?'
'I from my home have now come forth, and I to school am going.'
'Sit down and eat, sit down and drink, sit down and sing thou
for us!'
''Tis only letters that I learn, of singing I know nothing.'
'O then, if you your letters know, say us your *Alpha, Beta*,'
And as he leant upon his staff, to say his *Alpha, Beta*,
Although the staff was dry and dead, it put forth shoots and
branches," etc.

By the Athenians the Eve of St. Basil is observed as a species of Saturnalia which in some of its aspects recalls the festival of the "Befana" at Rome. Throughout the afternoon of this day Hermes Street more especially is thronged with pedestrians of all ages armed with rattles, whistles, penny trumpets and other ear-torturing devices, and passers-by find themselves assailed with paper confetti and other harmless but annoying missiles. Towards evening the boat-like collecting-boxes are thrust by bands of youths at every well-to-do person met with, while later bands of musicians serenade both private houses and hotels with their "Song of St. Basil," to which improvised lines are often added to suit each particular circumstance. Those niggardly with their *largesse* on such occasions may indeed occasionally be exposed to no very gentle criticism by these Hellenic satirists. Cakes somewhat similar to our "Twelfth-cakes" have been prepared for the occasion in every household, some being also presented to friends and neighbours, and towards midnight are cut with great ceremony by the head of the household. Like our Twelfth-cakes, they also contain a coin,

New Year's
Cakes.

varying in value according to the worldly wealth of the family ; and the recipient of the lucky slice containing this may look confidently forward to a prosperous year. In some localities the cake-cutting ceremony is supplemented by the throwing on the ground of a pomegranate—the emblem of plenty—the seeds of which as it bursts being scattered in all directions.

The dawn of the New Year is heralded by the sounding in Constitution Square of the *réveillé* by the drums and trumpets of the garrison, sunrise being subsequently greeted by a salute of twenty-one guns from the battery on the “ Hill of the Nymphs,” and the streets soon resound with the cheerful strains of military bands. Towards ten o’clock the King and the Royal Family, attended by their bodyguard of *Évzonoï*, with the members of the *corps diplomatique*, the Ministers and Deputies, and crowds of townsfolk of every degree, betake themselves to the Metropolitan Church, at the doorway of which the Archbishop presents a copy of the Gospels to each member of the royal party who in turn reverently kiss the sacred book. After the conclusion of the *Te Deum* the King returns to the Palace to receive the New Year congratulations of all the State functionaries, from members of the Holy Synod and Cabinet Ministers to college professors. At noon a *levée* is held, at which only military and naval officers attend ; and half an hour later the Queen holds a drawing room—termed in Greek *besomána*, or hand-kissing—at which some of the ladies of the Royal family, as also some of the company, make a point of wearing the Greek national dress. The afternoon is occupied with visits and card-leaving, everybody being occupied in wishing everybody else not “ a Happy New Year,” but “ many years.” *Bonamádes*, or New Year’s gifts, are also *de rigueur* between friends, the shop windows being crowded with articles suitable for presents, and every servant and shop employee expects, and receives, a gift of money.

The next great Church festival is that of the Epiphany, or, as it is termed by the Greeks, the "Feast of the Lights."

On this day also takes place in many localities a ceremony termed the "Blessing of the Waters," which is perhaps most effective when witnessed in the picturesque and busy harbour of Syra. On the Eve of this festival the priests go round their parishes "blessing" all the houses with holy water, a sprig of sweet basil being used as *aspergillus*. In the evening, companies of boys carrying lanterns parade the streets singing "Odes" dramatically describing the accomplishment of this rite on the person of Christ, receiving in return for their songs the usual gifts of sweet biscuits and *leptá*, or small coins. The following literal translation of one of these quaint odes, current in Ioannina—"St. John's Town"—may serve as a specimen of this class of religious ballads.

"O come and learn the wonder great, the marvel great that happened,
How Christ did condescend for men, for them did greatly suffer;
How down to Jordan's brink He went, and into Jordan's waters,
With the desire to be baptised there by St. John the Baptist.

'Come, O my John, come hither now, do thou straightway baptise me—

For in this awful wonder thou mayst serve me and attend me.'

'My Lord, I all unworthy am to gaze upon Thy beauty,
Or to behold the holy Dove that o'er Thy Head is hovering.

Ah Lord! 'tis not for sinful me to touch thy Heaven-sent Person,
For the wide earth and all the heavens submit them to Thy orders.'

'Come hither, O my John, to me, nor do thou longer tarry,
For to this Mystery we perform thou shalt become the sponsor!'
Then John baptised his Lord forthwith, that might be cleansed and purged.

The sin that Adam first had sinned, and that it might be cancelled;
Confounded, too, that Enemy, foiled that Thrice-accursed¹
Beguiler of Mankind, in Hell enchained to dwell forever!"

By eight o'clock on the morn of this festival, the great Church of the Transfiguration at Syra will be densely crowded with the Orthodox of all sorts and conditions, from local

¹ This is a very common name for Satan, and occurs as the title of a Greek folktale, included in my translations of *Greek Folkpoesy*, Vol. II, pp. 99, etc., and *Annotation* No. 21.

dignitaries in dress suits and white ties, to rough sailors and fishermen. On a platform erected in the nave is placed, adorned with leaves and branches, a pictorial representation of the Baptism of Christ, together with a large silver bowl of water over which is suspended a dove. On the termination of the Liturgy the officiating clergy in their gorgeous vestments, served by a layman in swallow-tailed coat, mount the platform, and the Epistle and Gospel of the day are read. The bishop or archimandrite then blesses the bowl of water, after which there ensues a rush on the part of the congregation to secure some of the sanctified fluid in the cups and glasses with which they have come provided. A procession is then

**Blessing
the Waters.**

formed, a band strikes up, and the clergy, bearing the great Cross and the symbolical six-winged angels and preceded by acolytes with silver censers and lamps, move majestically down to the water-side between a double file of soldiers with fixed bayonets. In front a space has been left clear of the shipping which, moored around, is gay with bunting and crowded with excited spectators. The bishop then casts into the open water the great Cross. This is eagerly dived for, seized, struggled for, captured and recaptured, until one lucky swimmer finally succeeds in bringing the precious object to land. For the rest of the day the Cross is the property of this much envied man who, escorted by a number of his friends, carries it through the streets of the town, receiving contributions in money at every door in acknowledgment of his feat. As between New Year's Day and the "Blessing of the Waters"—which is held to ensure the setting in of fine weather—no sailing-master will steer out of the harbour of Syra, it is at this season usually crowded with shipping.

The Greek observance of Carnival varies according to locality, and it is only in the Capital and the larger provincial towns that it is at all observed as in Roman Catholic countries. During the last week of this festal season there may, however, be seen in the streets of Athens, in addition

to the usual Carnival features, improvised stages on which are enacted rude little dramas, possibly a survival of Thespis and his cart ; while a possible reminiscence of the Bacchic processions may be found in the stage camel which is made to perambulate the main thoroughfares. Every evening parties of men in fancy dresses parade the streets on foot or in carriages with music and song, and according to accepted custom, may—as also at Smyrna—request admission to any house if vouched for by one of the party, usually a relative or friend of the family. Sometimes such a visit is expected, and provision will then be made beforehand for the entertainment of these self-invited guests. In the afternoon and evening of the last Sunday of Carnival—which with the Greeks constitutes also the last day of that season—Constitution Square is the nucleus of gaiety, being crowded with masquers on foot and in hired carriages, for which exorbitant prices are charged, the festivities culminating in a masked ball at the Theatre.

**Carnival
Customs.**

The first day of Lent is termed by the Greeks “Clean Monday,” the Orthodox having on the morning of this day been shriven ; and at Athens the whole population repairs about midday to the various suburban resorts to keep the simple festival of the *Koulouma*. The groves of Kephisia and the hills in all directions are thronged with family parties picnicking on Lenten fare of bread and olives, and in the afternoon the shepherds and milkmen, together with groups of *Évzonoï*, perform their country dances in the vicinity of the Theseum and the Temple of the Olympian Zeus, as in olden days did the votaries of the goat-footed sylvan deity.

**“Clean
Monday.”**

No Greek festival approaches, however, in importance that of Easter in which the various solemnities of the preceding Holy Week culminate. The Eve of Palm Sunday is sacred to Lazarus, and the songs sung in the streets on this occasion present a curious medley of dialogue between Christ, Martha, Mary, and

**Holy
Week.**



Constantinople

THE THESEUM
A Favourite Athenian Resort

Sébah

Lazarus, and complimentary speeches and good wishes to the neighbours. On the following day, which is called *Vaia*, it is permissible to eat a certain kind of fish called *koliò*,¹ and on Holy Thursday every housewife boils a number of eggs with cochineal for the approaching Easter festival, and bakes a quantity of cakes and sweet biscuits, many of which have in the centre one of these dyed eggs. At the hour when the Gospels are read, eggs to the number of the household, including the servants, and one over, are placed in a napkin, and carried to church to be blessed by the priest, the supplementary egg being laid before the *Eikonostasion*, or place of the Holy Pictures, and afterwards kept as a remedy against all kinds of ills. Many of these eggs have traced upon them in elegant characters texts of Scripture and other sacred words, together with the date.

The services of Good Friday—"The Great Friday," as it is termed by the Orthodox—begin before midnight on Thursday when the so-called "Twelve Gospels"—twelve passages relating to the Passion selected from the four Gospels—are read, while on "the Great Friday" the "Great Hours" take the place of the ordinary Hours in the services of the Church. On this day every Orthodox man, woman and child visits a church to reverence the *epitáphios*, a silk or satin cloth on which is pictorially represented the entombment of the Saviour, stretched on a sort of bier placed in the nave and decorated with flowers. The first time I had an opportunity of witnessing this Easter Eve service was at the Metropolitan Church at Salonica, while still an Ottoman city. On entering, we were conducted to stalls facing the archiepiscopal throne, where sat the Archbishop in his resplendent sacerdotal robes

¹ On Palm Sunday children may be heard singing a ditty which may be thus rendered—

"Palm, Palm, Palm Sunday,
Koliò fish we eat to-day,
And when comes next Sunday round
We'll eat red-dyed eggs so gay!"

and mitre, glittering with gold and gems. Near us was extended the *epitáphios* to which the Orthodox worshippers, as they entered the sacred building, advanced reverently to kiss the semblance of the dead Saviour. Every class of the Orthodox community was represented in the congregation, from the polished Russian and Roumanian diplomat and Greek notable to the ragged and bare-footed *gamin*, who, unreprieved by pompous verger or beadle, pushed his way through the throng to take the place to which, as a son of the Church, he had an equal right with every other worshipper. When the ritual of chant and prayer had been performed, lighted tapers were distributed, the dead Christ was taken up by the clergy, and carried outside and round the walled courtyard of the Church, followed by the whole congregation. As we again approached the great western doors, after making the circuit of the church, the light of the many tapers disclosed what we had not previously observed, a dozen or so of *zaptiehs* seated, rifle in hand, within the courtyard gateway—the guard sent by the Turkish authorities to prevent any disturbance of the rites of the Christians by the Jewish populace, here made bold by their superior numbers. At Athens, however, when the Easter Eve Burial Dirge has been sung, the procession, preceded by torchbearers and a military band with muffled drums playing appropriately lugubrious music, issues from every church of importance. On its route the windows, balconies, and in some cases also the walls of the houses are illuminated. The priests wear their most gorgeous vestments, one carrying a copy of the Gospels from which he at intervals intones a passage, another bearing aloft the Great Cross. Behind the clergy is borne the sacred Bier, and ever and anon rises on the air the doleful refrain of *Kyrie eleison ! Kyrie eleison !* All the spectators in the streets carry lighted tapers and, as the procession approaches, raise them on high, thus giving to the ceremonial a setting of enthusiastic solemnity.

The Resurrection is commemorated by the Eastern Church

in a service which begins shortly before midnight on Saturday, when a ceremony takes place similar to that performed in the Church of the Holy Sepulchre at Jerusalem. On the stroke

**The
Resurrection
Morn.**

of midnight the Archbishop or chief officiating priest presents to the congregation a lighted taper with the words, "Arise, and take the flame from the Eternal Light, and praise Christ, who is risen from the dead!" "Truly is He risen!" enthusiastically respond the congregation as those in front eagerly advance and, lighting their tapers from his, pass on the flame to those behind them until the taper of every worshipper is kindled. And then through the church resounds the triumphant Resurrection-song—

"Christ has arisen from the dead,
By death He death hath trampled on,
To those laid in the graves Life having given!"¹

The bells now ring jubilantly, cannon and small arms add to the glad uproar without, and, as the congregation disperse, the Easter greeting, "Christ is risen," accompanied by a kiss on the cheek, is given by one friend to another, responded to by another kiss and the words, "Truly He is risen!"

At the hour of early Mass the churches are again crowded with worshippers who have been shriven on the previous day and now partake of the Communion. At its conclusion more salutations of "Christ is risen" are exchanged as they wend their way homewards to breakfast on red eggs, Easter cakes, and coffee. The Paschal lamb will already in every household have been slain in readiness for the noontide feast, and its blood sprinkled on the doorposts. And now, as an old English writer says, "they run into such excesses of mirth and riot, agreeable to the light and vain humour of that people, that they seem to be revenged of their late sobriety,

¹ Χριστός ἀνέστη ἐκ νεκρῶν
θανάτῳ θάνατον πατήσας
Καὶ τοῖς ἐν τοῖς μνήμας ζῶην χαρισάμενος.

and to make compensation to the devil for their late temperance and mortification towards God.”¹ The day is given up to relaxation and feasting, the most important event for the women and girls especially being the public promenade in the afternoon, for which they don their new summer dresses, the preparation of which has, it may well be supposed, much occupied their minds during the season of mortification.

The Greeks would seem to have assimilated to a greater extent than any other Christian nation the heathen festivals and observations of their ancestors, and the classical *genii loci* have, in many instances, only slightly changed their names. At sanctuaries formerly dedicated to the Sun (Ἡλῖος), homage is now paid to the Prophet—or rather “Saint”—Elias, and many a mountain summit and sea-girt promontory is, as of old, sacred to him. Power over rain is also attributed to this Saint, and in time of drought people flock to his churches and monasteries to supplicate the Sun-god in his other character of “The Rainy (ὄμβριος) Zeus.” Athena, the divine Virgin (παρθένος), is now the *Panaghia* (παναγία), the “All Holy” Virgin Mother, who has also usurped the place of Eos, the Dawn or “Mother of the Sun,” who opens for him the gates of the East. The Christian celebrations of the annual festivals of these saints are, consequently, in many cases merely survivals of pagan anniversaries, held at the church or monastery dedicated to the saint who has replaced the heathen divinity.

At the more celebrated of these *Paneghýria*, as they are termed, a kind of fair is held, resorted to by crowds of visitors from the country round and the adjacent towns, who may be seen wending their way along the mountain-paths leading to the monastery, men and women mounted on mules or donkeys,

¹ Sir Paul Ricaut, *The Present State of the Greek and Armenian Churches*.

or leading horses laden with panniers full of little ones. On arriving, the devotees at once repair to the church, and, after lighting the customary taper, their first care is to pay to the shrine of the *Panaghia* or other tutelar saint any vow which they may have made during the past year in earnest of benefits asked or received through his or her mediation. These offerings often take the shape of a gold or silver aureole for the eikon of the Saint, or a hand or arm of thin silver, which is fastened on that part of the painting. Gold coins, too, are often stuck on the cheek of the *Panaghia*, and napkins, embroidered with a representation in gold thread of the Queen of Heaven, presented to her shrine in return for favours received. As the accommodation afforded by the neighbouring villages is generally quite inadequate for the number of pilgrims, many sleep in the church, and the votive offerings which the visitors leave behind in return for this indulgence constitute quite a little revenue for the monks or priests who are the custodians of the shrine.

Their pious duties accomplished, the pilgrims turn their attention to feasting and merry-making. For at meal-times the whole company, throwing off for the time being their ordinary exclusiveness, unite in a gigantic picnic on the green-sward, the good things they have brought with them being supplemented by purchases from the numerous hawkers of fruits, sweets, and cakes whom such an event is sure to attract to the neighbourhood. Dealers in other wares, too, are not lacking, who find plenty of customers among the female portion of the assembly for their gum-mastic, combs, little mirrors and cosmetics; purchasers of the last-mentioned articles may occasionally be found hidden behind the giant bole of a plane-tree putting a few finishing touches to their eyes or cheeks before joining in the revelry. Music, singing, dancing, and story-telling are the chief amusements, which are kept up to what is considered in the East a late hour. At dawn, however, they are all astir again for early Mass, to which they are summoned by the convent

bell, or the *sýmandro*,¹ a suspended board struck by a mallet.

Family *Paneghýria* are also celebrated in some parts of the country and in the islands on the "name-day" of the paterfamilias. The housewife on the eve of "The Beggar's Cake," this day bakes five loaves which, after having been taken to church and blessed, are cut up and distributed to the poor. On certain feast days a large cake, called a *peta*, is prepared for the use of the family, and a similar one is made for the beggars who may call during the day. To refuse a piece to any one who may ask for it would, it is believed, bring all manner of misfortune to the house. A beggar is, indeed, never at any time sent away from even the poorest cottage door without at least a handful of olives or an onion. And I have heard that, during a period of scarcity caused by the failure of the grain harvest in Thessaly some years ago, it was no uncommon thing for a beggar to exchange the pieces of bread which he had received at the doors of the wealthy for some fruit or vegetables from a cottager.

The Sacred Fountains (Ἀγιάσματα) have also their yearly festivals, held on the day dedicated to the patron saint who has supplanted the local divinity. Circumstances of various import have conferred upon many springs within the walls of Constantinople the reputation of possessing healing power, but a romantic and solitary situation in the neighbourhood of a cavern or grotto is the usual characteristic of an *'Aghiasma*. On the occasion of these festivals, multitudes flock to the fountains, bringing with them their sick to drink the waters.

¹ Various writers on Greece and Turkey have asserted that the use of the *sýmandro* is due to the prohibition of bells by the Turks. That the *sýmandro* was however in common use prior to the Turkish conquest is illustrated by the following lines from a contemporary Greek ballad describing the Conquest of Constantinople—

"Haghia Sofia is taken, too, they've seized the famous Minster
Which has three hundred *sýmandro*, bells sixty-two of metal."

These springs do not, however, as a rule, possess medicinal qualities, but owe their healing virtues solely to belief in the patronage of the tutelar saint. The shrubs and bushes in the vicinity are usually found decorated with tufts of hair and scraps of clothing, affixed as reminders by suppliants for the saint's favours. The caves in which the crystal drops of water appear to be distilled from the living rock were no less delighted in by the nymphs of antiquity than were the perennial springs; but all such natural temples are now appropriated by the Virgin Queen of Heaven, and a *Panaghía Spelaiótiſsa*, or "Virgin of the Grotto," now receives from the Greek peasant women honours similar to those paid in classical times to the nymphs of whose temples she has usurped possession.

The Feast of the Annunciation, on which the Orthodox generally make high holiday, assumes in certain localities the character of a *Paneghýri*, and especially at Tenos, that island being honoured with the possession of a miracle-working Virgin whose image was, in 1821, discovered in the waters of a fountain near the Cathedral church of the Evangelistria. Thither flock twice every year, on Annunciation Day and on the Feast of the Assumption, the sick and the afflicted, together with a larger number of those who are whole. Already on the eve of the festival the courtyard and steps of the Cathedral are crowded with votaries, while down in the crypt lie huddled in their rags on the stone floor those who hope to obtain healing by passing the night there in a fœtid atmosphere.¹ Within the church some of the clergy hold platters for contributions, and at intervals, crosses to be kissed by the devout, while the deacons take down the names of those desirous of participating in certain special ceremonies. After nightfall, the church, the houses of the little town and

¹ Cures similar to those effected at Lourdes, are, it is said, of not infrequent occurrence at Tenos when the disorder is merely of a nervous character.

the ships in the harbour scintillate with myriads of lights reflected in the surrounding waters, while in and around the church, as also in the streets and in the surrounding gardens and fields, lie, wrapped in their cloaks, singly, or in family groups, the pilgrims for whom no accommodation can be found in the overcrowded inns and private houses.

At dawn all this great concourse—which not infrequently numbers some 60,000 souls—are already astir and performing their religious duties preliminary to the chief function of Annunciation Day, the grand procession. With crosses, banners, swinging censers and chanting priests in gorgeous vestments, it emerges from the church, descends the wide marble steps between the marble lions of St. Mark—a legacy of Venetian rule,—winds slowly through the streets of the little town down to the shore and back to the sacred portals, amidst a surging crowd of the Orthodox representing many different types, and an even greater divergence of costume. For as this festival at Tenos draws pilgrims not only from the Greek mainland but from all the coastlands and islands of the Ægean between Crete and Constantinople, it offers the most favourable opportunity possible for obtaining an idea of how varied and picturesque was national costume generally in the East in the first half of last century. With the return of the procession to the church the crowd breaks up, and its various elements abandon themselves to the above described diversions, which are common to all *Paneghýria*.

The sacred banner of Greek Independence having been in 1821 unfurled at Kalavryta by Bishop Germanos on the Feast of the Annunciation, this festival is made by the Hellenes generally the occasion of a double celebration, national as well as religious. In Athens, for instance, eloquent patriotic addresses are annually delivered to various gatherings of townfolk, there is great firing of cannon from the batteries of the city, flags flutter in the breeze in all directions, while in the Cathedral a solemn commemorative service takes place, at

“ Independence
Day.”

which the King and Royal Family attend in state. A levée is subsequently held at the Palace at which all the notabilities of Athenian Society, native and foreign, and all the chief State functionaries, civil as well as naval and military, assemble, as on New Year's Day, to pay their respects to the Hellenic monarchy.

St. George being the patron saint of the Greeks, his festival is also duly honoured. During the reign of the late King,

whose name day it of course was, St. George's
 St. George's day received at Athens additional honours.
 Day.

Notwithstanding, however, his distinguished position in Orthodox hagiology, St. George is, in the popular songs and stories relating to him, chiefly remarkable for his exceedingly acquisitive disposition and amenability to bribery in the shape of oil and candles, ever ready to give his saintly aid to the highest bidder for it whether implored by human beings or animals, and whether for a good purpose, or for one in the highest degree questionable.

The chief diversions of the pilgrims and holiday-makers on these festive occasions, as also of the rural population at all times, are dancing and singing ; for the dance and the song are still at the present day as common characteristics of sunny Hellas as they were in olden times. In the larger towns and in some of the islands the dances in vogue are more or less those of Europe generally. But in the rural districts the native dances are still popular, the most common varieties of these being the *Syrtos*, the *Tsamikos*,¹ and the *Leventikos*, all of which are, as a rule, danced in the open air. In the first, in which both men and women take part, either together or separately, the dancers stand in a curved line connected by handkerchiefs of which each holds a corner. The steps are few and the movements slow and sedate, the women and girls invariably dancing with modest mien and downcast eyes. The leader, who stands at the right extremity of the line,

¹ The dance of the Tsams, or Chams, as the southern Albanians are termed.

draws it this way and that, the figures of the dancers swaying with the rhythm of the accompanying song. At Megara and some other places this dance is varied by the hands of the performers being linked together across each alternate dancer, the leader grasping with her left hand the left hand of her neighbour who, with her right hand takes the right hand of the third, and so on. This method is termed the *klistos horos*, or "closed dance," and men, married women and girls form respectively separate sets for its performance. On the Tuesday of Easter week crowds of visitors from Athens repair to the township of Megara to witness the performance of this dance by the women, who here still wear the brightly-coloured and picturesque native dress.

The *Tsamikòs* is danced by men only. The performers are connected by handkerchiefs, as in the *syrτος horos*, but the dancing is all done by the occupant of the right-hand extremity of the line, the rest, as they follow him, merely marking the rhythm with their feet and singing. The leader meanwhile moves backwards and forwards performing a variety of steps—leaping, falling on one knee, performing feats of equilibrium, and waving a handkerchief with his free hand. When fatigued with these exertions he cedes his place to the performer on his left, and each in turn endeavours to surpass his fellows in feats of agility. This dance has many local varieties with special names, one of which is supposed to be a survival of the Pyrrhic dance of Albania. This has all the characteristics of a war dance, and is much affected by soldiers of both races. At the bivouac, or before the wayside hostelry, wherever indeed an opportunity offers, will gather a group of youths with lissome bodies, and it may be long classic faces, who, forming a ring, circle round interminably, leaping and shouting to the rhythm of their own wild songs.

The *Leventikos* is of a quite different character. Two men, or women, stand a few feet apart facing in the same direction and perform steps consisting of forward and backward movements with occasional upward leaps, the dancers clapping



A WOMAN OF MEGARA

their hands throughout to mark the measure and maintaining their original distance from one another, at intervals returning to the spot from which they started.

The music with which these rural dances are most generally accompanied is supplied by a primitive kind of mandolin, the three-stringed oval viol, the reed pipe and the drum, and also by the voice. Indeed, when women and girls dance by themselves on ordinary occasions it is, as a rule, to the accompaniment of their own voices alone. The songs reserved for such occasions are different for men and women, those peculiar to the men being often of a martial nature, especially in the case of the *Tsamikos*, or Pyrrhic dance. The dancing-songs of the women and girls are often of a humorous, and occasionally of a pathetic character ; but for the most part they deal with the romantic side of rural and pastoral life, and are full of the rich imagery of flowers, fruit, gold, silver and jewels, characteristic of Greek love-songs generally. The majority are sung antiphonically by two sets of voices, or in the form of a solo and chorus. Very frequently they form a dialogue between a youth and maiden as in the following—

(*Strophe.*) “ O Lassie mine, with dusky brow,
Wilt thou no pity for me show ?
(*Antistrophe.*) *Why still stand with scornful air,
While I am dying of despair ?*
Lean from thy lattice, lassie mine,
They steal the blossoms from thy bine !
(*Ant.*) *If forth I lean, what think'st to gain ?*
Thou wilt get naught to ease thy pain.
Come, lassie, to thy doorway then,
An eagle's carrying off thy hen !
(*Ant.*) *And if I do, what gain have you ?—*
Rake, with your fez cocked all askew !
Come to thy porch, and be not coy,
Long may'st thou live, thy mother's joy !
(*Ant.*) *And if I come, what wilt thou gain ?—*
That will not rid thee of thy pain !
O lassie mine, with dusky brow,
Why art so cruel to me now ?
(*Ant.*) *Who has kissed thy lips, my dear ?—*
Lips extolled both far and near !

One who so sweetly sang to me,
But now has journey'd o'er the sea.

(*Ant.*) *Say, what can I find to send,
To my love, my faithful friend ?*

Should I an apple send, 'twould dry ;
A thirty-petalled rose, 'twould die ;

(*Ant.*) *A quince, it soon would shrivelled lie,
And he would gaze on it, and sigh.*

My tears unto my love I'll send,
Which from my eyes stream without end,

(*Ant.*) *Upon this rose-red kerchief, see,
And let him send it back to me ! "*

In another class of dancing-songs every line is alternated with a refrain ; and in the following specimen from Thessaly will be found expressed the idea contained in Shakespeare's exquisite lines beginning, " Tell me, where is Fancy bred ? "

(*Strophe.*) " Now would I set a dance a-foot,—
(*Antistrophe.*) *My early-wedded lassie !*
That all the world may learn it,—
Betrothed so young, my lassie !
May learn it, and take heed to them,—
My early-wedded lassie !
How Love doth seize upon us :—
Betrothed so young, my lassie !
It through the eyes takes hold on us,—
My early-wedded lassie !
And roots itself within the heart,—
Betrothed so young, my lassie !
Puts forth its roots and lifts its crest,—
My early-wedded lassie !
It's green and leafy branches,—
Betrothed so young, my lassie !
Bursts out in blossoms red and gay,
My early-wedded lassie !
The flowers of Love these blossoms,—
Betrothed so young, my lassie !
And in the bosoms of these flowers,—
My early-wedded lassie !
The bees are ever sipping,—
Betrothed so young, my lassie ! "

CHAPTER XIV

CLASSIC SURVIVALS

TRANSFORMED though we have found so many of the old classical divinities to have been into Madonnas and Christian saints, a goodly number still survive in their ancient forms and endowed with exclusively pagan attributes. The "Genius" (στοιχείον) still haunts

" Spring and vale,
Edged with poplar pale,"

and is often both heard and seen by lonely shepherd, belated traveller, or village maiden who has put off until sunset her daily task of drawing water at the sylvan spring. To the first he may appear as a man-eating monster, but the last he invites in seductive language to visit the beautiful palace in which he resides beneath the water of his well or fountain. Some *Stoicheia*, like the hamadryads of old, dwell in the trees, but have the same propensities as their brethren inhabiting the mountains, rocks, and waters, and can only be slain by that popular hero of Greek folk-song, "The Widow's Son," or by the youngest of three brothers; and many accounts of such contests are to be met with both in folk-ballad and folk-tale. These *Stoicheia* are evidently the survivors of the beings referred to by St. Paul as "the weak and beggarly elements whereunto ye desire again to be in bondage"; the "rulers of the darkness of this world"; the "rudiments of the world," etc.; and the translation of the word *στοιχεῖα* as "rudiments" or "elements," which has also been followed in the Revised Version, completely obscures what appears to be far more probably the meaning of these

passages.¹ In the Apostle's use of the phrase τὰ στοιχεῖα τοῦ κόσμου, he seems to attribute a distinct personality to these genii, or spirits of the universe.

The Drakos, though he resembles the *Stoicheion* in his characteristics of haunting mountainous and lonely places, and waging war against mortals, in other respects closely resembles the Rakshasa of Deccan tales, the Troll of Scandinavia, and the Giant of our own nursery stories. Like the generality of these creations of popular fancy, he is big and stupid, and easily outwitted by a crafty and courageous hero. These heroes are, like the slayers of *Stoicheia*, generally widows' sons, or the youngest of three brothers, but a Beardless Man also plays a prominent part in such adventures. The Drakos has also sometimes a wife, the Drakissa, who is endowed with propensities similar to those of her husband. The Nereids, Lamias, and Sirens have also survived, and display very much the same propensities as their classical prototypes. The Nereids, though they occupy in the popular imagination of the Greeks a place similar to the Fairies of more northern countries, and are like them proverbial for their beauty, differ from them in being always of the full stature of mortals, and also in being almost universally malevolent. Like the *Stoicheia*, they haunt fountains, wells, rivers, mountains, sea-caves, and other lonely places, and generally shun human society. Though, as a rule, solitary in their habits, they may occasionally be seen dressed in white, dancing in companies in moonlit glades, or on the glistening sands of lonely isles and promontories. It is fatal to see them crossing a river, unless a priest be at hand to read passages of Scripture, and so counteract the spells of the "Devil's Daughters," as they are sometimes called.

It is usual, however, to propitiate the Nereids by some complimentary epithet, such as "the Beautiful" or "the Good Ladies," in the same way as the Furies were formerly termed the *Evmenides*, and as the ill-omened owl is, at the

¹ See Geldart, *Modern Greek*, pp. 201-5.



Alinari

Florence

RUINS OF DELPHI, THE SACRED WAY AND THE GREAT ALTAR

present day, euphemistically called the "Bird of Joy" (*χαροπούλι*). They are said to have the power of banefully affecting women of whose beauty they are jealous, and to be in the habit of carrying off young children, if they are allowed to approach their haunts unprotected. Their fancy for new-born infants is, as I have already noted in the chapter dealing with family ceremonies, a source of great anxiety to mothers and nurses. All kinds of maladies are attributed to the malevolence of the "Beautiful Ladies," and the women and children thus afflicted are termed "possessed" (*νυμφολύπταις*), and can only be cured by residence in a church or convent, or by pilgrimage to some holy shrine. They also occasionally fall in love with men whom—if they return their affection and prove faithful to them—they reward with great prosperity; but if the mortal they deign to favour with their notice ventures to slight their advances, the Nereids revenge themselves by afflicting him with some dire calamity. They possess this power chiefly at the noontide hour, when they rest under the shade of trees, usually planes and poplars, and near springs and streams; and the wary peasant, fearful of the consequences of annoying these capricious beings, will carefully abstain from disturbing their repose. Phenomena of nature, such as whirlwinds and storms, are ascribed to the agency of the Nereids, and it is customary to crouch down while they are supposed to be passing overhead. If this precaution is not taken, the Nereids seize the too irreverent individual, and carry him or her off to the mountains. Offerings of milk, honey, and cakes are made to them, and placed in certain spots which they are believed to frequent, and the country women, when they see the wind-driven cloud scudding overhead, mutter "honey and milk!" (*μέλη-γάλα*) to avert all evil from themselves. Storms are, indeed, in the East, inseparably connected with, or rather regarded as, demons, whose wild flights from place to place cause these elemental disturbances, and the church bells are rung to drive them away. Tempestuous weather is also

sometimes attributed to the festivities attendant upon a wedding among the Nereids.

The little water-spouts formed of gathered wreaths of spray so often seen in the Ægean Sea, are looked upon with great awe by the dwellers in the islands and on the seaboard. "The Lamia of the Sea is abroad," say the peasants and fisherfolk, when they see the wind-driven spray-wreaths; and having recourse to Christian aid when frightened by pagan superstitions, and *vice versâ*, they cross themselves repeatedly and mutter prayers to the *Panaghia* for protection against these demons of the air and water. The *Lamiæ* are generally described as ill-favoured and evilly-disposed women who haunt desert places and seashores. Sometimes, however, they take the form of beautiful women, who, like the Sirens, lure men to destruction by their sweet voices and graceful dancing, or lay wagers with them, in which the mortal is sure to be the loser. Occasionally, too, under the semblance of distressed damsels who have let a ring fall into the water, they entice unwary youths into their abodes. There are stories of *Lamiæ* who have wedded mortals and borne children to them. But woe to the man who has such a helpmate. For she can neither spin, weave, knit, nor sew, and is equally incapable of sweeping, cooking, baking, or taking care of the domestic animals. So firm a hold has this belief on the popular mind, that the expression, "a *Lamia's* sweepings," exists as a domestic proverb, generally applied by indignant housewives to a careless use of the broom.

The Fates (*Moîrai*) of to-day also closely resemble their classical prototypes, being represented as continually engaged in spinning the thread symbolical of the life of man, and presiding more especially over the three great events of his existence, birth, marriage, and death—the "Three Evils of Destiny" (*τὰ τρία κακὰ τῆς Μοίρας*)—a very significantly pessimistic phrase. Although the Fates are perpetually roaming about in the fulfilment of their arduous labours, the peaks of Olympus constitute their special abode; and it is to this Mountain of

the Gods that those who desire their assistance turn to utter the invocation—

“ O ! from the summit of Olympus high,
From the three limits of the sky,
Where dwell the dealers out of destinies,
May now my own Fate hear me,
And, hearing, hover near me ! ”

The most ghastly of Greek popular superstitions is, however, that of the Vampire, generally known on the Greek mainland by the Slavonic name of *Vrykólakas*, but in Crete and in Rhodes by the thoroughly Hellenic designation of *Katakhnàs*. In Cyprus it is termed *Sarkomenos*, the “Fleshy One”; and in Tenos, *Anaikathoúmenos*, the “Restless One.” For a Vampire is not a disembodied spirit but an undissolved body. As elsewhere mentioned, it is customary with the Greeks to exhume the body of a deceased relative at the end of three years in order to ascertain whether it is duly decomposed. Should this not be the case, the dead man—the *Vrykólakas* is generally of the masculine sex—is supposed to be possessed of the power of rising from the grave and roaming abroad, revelling in the blood of his victims. The causes of vampirism are various, and among them are the following: having either perpetrated, or having been the victim of a crime; having wronged some person, who has died resenting the wrong; or it is the consequence of a curse, pronounced either in excommunicatory form by a priest,¹ or by a person to whom an injury has been done, as in the folk-song of “The Old Man’s Bride”—

“ Cursed may my mother be; and Earth, dissolve not in thy bosom
The go-between whom she employed to settle my betrothal ! ”

“ May the earth not eat you ! ” (*Ná μὴ σέ φάῃ ἡ γῆς !*), is a common expression in the mouth of an angry Greek.

¹ Part of this ecclesiastical curse runs thus: “ Let him be separated from the Lord God Creator, and lie accursed and unpardoned and indissoluble after death in this world and in that which is to come. Let wood, stones, and iron be dissolved, but let him be undissolved.”

Vampirism is believed to be hereditary in certain families, the members of which are regarded with aversion by their neighbours and shunned as much as possible. It is generally believed that the vampire retires to his grave before cock-crow, but some maintain that he visits it only once a week, on the Saturday. When it is discovered that such a *Vrykólakas* is about, the people go on a Saturday and open his tomb, where they always find his body just as it was buried, and entirely undecomposed. The priest who accompanies them reads certain parts of the ritual believed to be of peculiar efficacy for putting a stop to the restless wanderings of vampires, and sometimes this course suffices to restore the neighbourhood to peace and quiet. But cases happen in which the priest is not a sufficiently powerful exorcist; and, when all his endeavours have proved inefficacious, the people of the neighbourhood go to the tomb on a Saturday, and either drive a stake through the heart of the undissolving corpse, or take out the body and consume it with fire. Nothing short of extreme necessity would, however, make Orthodox Greeks consent to perform such an act, as they have a religious horror of consuming with fire a body on which the holy chrism has been poured by the priest when performing the last rites of his religion. A touching story is told in folk-song of a dead man who, though the earth had begun the process of "eating" him, was called from his grave by the passionate entreaties of his mother, reminding him of his promise to bring back to her his sister who had been married to a bridegroom from Babylon. The Greek poet, Valaorítes, also describes, in a splendidly realistic poem, the rousing from their graves of the tyrant, Ali Pasha of Tepelen, and his Greek lieutenant, Thanásé Vághia, by the vampires of the massacred inhabitants of Gardíki; and one of the most thrilling modern vampire stories I have met with is that related by Mr. Pashley in his *Travels in Crete*.

In the East no laws, ecclesiastical or secular, appear to exist interfering with the calling of Witches, and especially

in Thessaly, famous of old for its *máyissas*, they and their powers are held in great estimation by members of all creeds. To the Witch repair love-sick maidens and jealous wives, childless women and mothers with ailing children, seekers of lost or stolen property, and for each of her clients the wise woman has a specific. Like the Witch of Theocritus, she makes use of the magic power of moonlight to compose her spells and potions; or, crouching hag-like over her charcoal brazier, throws on the glowing embers with strange incantations, laurel-leaves, salt, flour, or cloves. Faithless lovers had need beware, and furnish themselves with counter-spells, when deserted maidens have recourse to the aid of the *máyissa*. with whose aid a "wasting curse" may be laid on the offender. Some of these curses are thus expressed: "May'st thou (naming the person) become attenuated as a thread; and pass through a needle's eye." "May'st thou become small as my finger!" while others are in the form of a distich, as for instance—

"Be, who scorns to love this maid,
Five years on a sick-bed laid!"

Fortune-telling is also largely practised by the *máyissas*, and is performed by means of cards, or a tray of beans, coins, and other small objects, manipulated according to some form of calculation. Some years ago I formed one of a party of resident Europeans at a Witch's fortune-telling in the Greek quarter of Salonica. The abode of the "spay-wife" was a spacious but gloomy apartment, with a tiny barred window and cavernous chimney-place. Amid the darkness of the unceiled rafters flitted ghostly white pigeons, and when, after a little while, our eyes had become accustomed to the dimness, we descried the typical black cat, whose green eyes regarded us suspiciously from one of the smoke-blackened crossbeams overhead. If "the oracles are dumb," dreams now serve as a very good substitute for them, and the woman who is not fortunate enough to possess an *Ὀνειροκρίτης*, or

“Dream-book” of her own has recourse to the skill of the wise woman, who interprets her dream by means of certain formulas which have probably been handed down from the remotest antiquity. For magical secrets are generally hereditary in families, and the daughter, as a rule, succeeds the mother as village *máyissa*. In addition to her power of “spaying fortunes,” the witch is also able to aid a person who has been the victim of a robbery to discover the thief.

A considerable branch of the Witch’s trade also consists in providing besides love-spells and potions, other spells of less innocent intention. Persons believing themselves to be sufferers from the effects of magic—for a hint is generally conveyed to the subject of the spell—must naturally have recourse to the Witch to remove it. Her skill, too, is called in request when ordinary means fail to exercise that most dreaded of all mysterious powers, the “evil eye.” For, notwithstanding the innumerable antidotes used to avert it, persons are often found to be suffering from the effects of the enviously malignant gaze of some evilly-disposed neighbour. Fumigations of various kinds are most frequently resorted to in order to dispel the baneful influence, a sprig of olive, a palm branch blessed by the priest on Palm Sunday, or, if it can be procured, a scrap of the suspected person’s dress being usually burnt for this purpose. It would, however, be difficult to enumerate all the means to which recourse is had for dissipating the effects of the evil eye, as they are as numerous as the preservatives against it. Among the latter are gold coins, pointed bits of coral, blue glass, cloves of garlic, blood-stones, cornelians, and crosses, which are worn on the person, or fastened to the headstalls of horses, mules, and donkeys, and the horse-shoes, boars’ tusks, and hares’ heads hung on the walls of houses and other buildings to preserve them from this baneful and mysterious power. Blue glass bracelets are frequently worn by girls and young women for the purpose of averting the evil eye, and when they get broken—which, considering the material of which

they are made, is sure to happen sooner or later—the event is attributed to the *mátiasma* having luckily fallen upon them instead of upon their owners.

An amusing illustration of this superstition was once afforded me when visiting an old lady from the island of Tenos. Her little grandson who had just arrived from Europe, was, during luncheon, an object of great interest to his grandmother and aunts, who overwhelmed him with laudations. To every complimentary remark, however, made to or about him by either this lady or her daughters, another would exclaim in Greek “No, no! garlic, garlic!” at the same time pointing two outstretched fingers at the child thus threatened with the evil eye. For this baneful influence may also be cast unwittingly, and without *malice prepense*, and seems in this respect to be a survival of the ancient notion of the “envy of the gods.” It is, indeed, impossible in the Levant to speak admiringly or approvingly of any person or thing without being met with the exclamation, “Ah! don’t give it the evil eye!” On another occasion the child of a friend of mine having appeared to his devoted old nurse, a Greek woman from the Island of Nicariá, to be ailing and out of sorts, she at once concluded that the baby was *matiasménos*, and persuaded her mistress to allow her to send for a compatriot skilled in such matters. The wise woman arrived, and I accompanied the mother into the nursery, where we found the infant divested of its clothing, and stretched on the bed on a square of red cloth. Little piles of lighted hemp were smoking like miniature altars at each corner, and the old hag was performing a series of manipulations with the child’s limbs, alternately crossing its right leg over its left shoulder, and its left leg over its right shoulder, interspersing these movements with blowings and attentions to the altars. The little patient appeared greatly to enjoy the operation, as he crowed and laughed all the time in the face of the Witch; and when it was concluded he seemed to have recovered his wonted liveliness. Possibly,

however, the sign of the cross made with the baby's limbs while thus "passing it through the fire" represented the symbol of the pagan Sungod, rather than that of the Christian Saviour?

Some people are quite notorious for their power of casting the evil eye, and, though the propensity is much dreaded, they enjoy a certain amount of consideration, as their neighbours are naturally careful not to offend them in any way. Red-haired persons are particularly suspected, and blue or grey eyes, being comparatively rare in the East, are considered especially baneful. The latter defect in my personal appearance more than once caused me to be accused of exercising this spell. I happened one spring day to stop in a village street to watch a pair of storks who were busily employed repairing their nests in a cypress-tree, to which they had just returned from their winter quarters, and was thus all unconscious that two low-class Greeks were approaching between me and the objects of my attention. A volley of vituperative language, however, in which my eyes were vehemently anathematised, recalled my attention to earth, and I was glad to hurry away in an opposite direction to escape the resentment of the men, who believed me to have given them the evil eye, or, in the old-English phrase, to have "overlooked them."

It would prove a stupendous task to collect all the folk-beliefs and customs of the Greeks, so connected are they with every detail of domestic life, and with such varied circumstances, and one generally learns them only by transgressing them. Great was the dismay of the old Greek nurse above mentioned when I showed her one morning a soft, fluffy little owlet, which I had found between the *persienne* and the window of my room. "It was a sign of death," she cried, and some terrible calamity was sure to happen in the family. By a strange coincidence, a pet kid which was kept in the garden was on that morning found dead; and after this fatality there was no gainsaying the superstition.

This evil reputation in the Islands and elsewhere in the Levant of the owl is the more curious as, in Athens—no doubt on account of its ancient connection with Pallas-Athena—this bird is considered lucky. The most trivial circumstances, too, connected with the birth of a child are considered good or bad omens, according to the interpretation given to them. Trifling accidents happening on a wedding-day have a gloomy signification, as have also the breaking of a looking-glass, the accidental spilling of oil (to spill wine, however, is lucky), sweeping the house after the master has departed on a journey, meeting a funeral or a priest, a hare crossing the path, and a thousand other little everyday occurrences. Things lucky and things unlucky, things to be done and things not to be done, would, indeed, make a long list.

Among folk-customs may, perhaps, be included the peculiar gestures which are used as a common mode of expression dispensing with words, or accompanied only by a monosyllable. The sign of the negative the *ananévein* (ἀνανέειν), of the ancient Greeks—consists of throwing back the head, and making at the same time a slight noise with the tongue and front teeth. To denote that a person is stingy or miserly, the tip of the thumb is placed behind the front teeth. Utter disapprobation and contempt of another is expressed by taking hold of the upper part of one's dress with the finger and thumb of the right hand and shaking it with the ejaculation, "*Na!*" And the climax of contumely appears to be reached when, after a dispute, one of the parties stretches out his hand towards the other's face with the words, *Ná 'σέ* ("That to thee!")—a survival of the classic *pháskelon*. "Under my old shoes!" is also a common form of insult in some localities; and an angry woman of the people, quarrelling with a neighbour, concludes her torrent of invective with the wish, "May'st thou burst!"

The changes of the seasons are still celebrated in Greece, and especially the coming of the Spring and the re-birth of Nature,

the swallows being welcomed in April with songs which recall the *χελιδόνισμα* of the ancients—

“ Swallows are returning fast,
Over wide seas they have past ;
'Neath the eaves they build their nest,
Sing as they from labour rest.

“ March, cold March, did snow amain,
February came with rain ;
April, sweetest of the year,
Cometh now, and he is near.

“ Twitter all the birds and sing,
All the little trees do spring ;
Hens lay eggs, and—O good luck !—
Already they begin to cluck.

“ Flocks and herds, a numerous train,
To hilly pastures mount again ;
Goats that skip and leap and play,
Nibbling wayside shrubs' green spray.

“ Birds and beasts and men rejoice,
With one heart and with one voice ;
Frosts are gone and snow-wreaths deep,
Blust'ring Boreas now doth sleep.”

May Day is also greeted with songs sung at the doors of houses and observed as a rural festival, the flowers and green branches brought back from the family excursion into the country customary on this day being twined into wreaths and hung over the house or courtyard gateway. An interesting custom, called the “ *Klithóna*,” is observed in many localities at the Feast of the Summer Solstice, or the “ Eve of St. John.” It is, however, as a rule, performed only in the family circle, and many people resident in the country are ignorant of it. At sunset, a large jar is filled with water and placed in the garden. Round it the family assembles, each with a leaf or a flower which he or she throws in, a wild dance and chant being kept up all the time. The jar is then carefully covered with a linen cloth, and the youngest of the party goes through the ceremony of “ locking ” it with

The Eve
of
St. John. green branches brought back from the family
excursion into the country customary on this
day being twined into wreaths and hung

the house-key. It is finally set aside until the following day at noon, when the family assemble for the ἀκλιθόνα, or "unlocking." The cloth is removed, and each looks anxiously to see if his or her leaf or flower is floating on the water, as that foretells a long life, and an immersed leaf or flower an early death. A general sprinkling then ensues. The young people chase each other with glasses of water from the bowl, and those who receive a thorough drenching look upon it as a lucky omen. Singing is kept up all the time, and an occasional improvised couplet containing a sly personal allusion adds to the general merriment.

In Macedonia the ceremony differs a little, and is generally observed only by the girls and unmarried women who often make up little parties for the occasion. One of the number is sent to fill a large jar of water at the well or fountain, with the injunction not to open her lips until she returns,¹ no matter who may accost her. Into this jar each maiden drops some small object, such as a ring, bead, or glass bracelet. A cloth is then carefully tied over the mouth of the jar, which is left out all night under the stars. The youths of the neighbourhood are not infrequently on the alert to discover the hiding-place of the jar, which, if found, they rob of its contents, which the girls only recover with a forfeit. If all goes well, the jar is uncovered on the following evening at sunset, and one of the maidens, shutting her eyes, plunges her bared arm into the water, and, as she draws out the objects one by one, recites a distich which is received as an augury, propitious or the reverse, of the matrimonial prospects of its owner. In the evening the bonfire is lighted before the gate, and, after taking down and casting into it the now-faded garlands hung over the doors on May Day, the young people leap through the flames, fully persuaded that "the fire of St. John will not burn them." The couplets sung or recited on this occasion, though sometimes impromptu, are generally

¹ "Unspoken-over" water appears in the East to be credited with special virtues.

culled from the national treasury of distiches, twelve hundred of which have been collected in Epirus alone.

In Thessaly and Macedonia it is customary in times of prolonged drought to send a procession of children round to all the wells and springs of the neighbourhood. At their head walks a girl adorned with flowers, whom they drench with water at each halting-place while singing this invocation—

“ Perperia, all fresh bedewed,
Freshen all the neighbourhood ;
By the woods, on the highway,
As thou goest, to God now pray :
O my God, upon the plain,
Send thou us a still, small rain ;
That the fields may fruitful be,
And vines in blossom we may see ;
That the grain be full and sound,
And wealthy grow the folks around ;
Wheat and barley,
Ripen early,
Maize and cotton take firm root,
Rice and rye and currants shoot ;
Gladness in our gardens all,
For the drought may fresh dews fall
Water, water, by the pail,
Grain in heaps beneath the flail ;
Bushels grow from every ear,
Each vine-stem a burden bear.
Out with drought and poverty,
Dew and blessings let us see ! ”

CHAPTER XV

HOME LIFE AND WOMEN'S WORK

THE more remote the community, and the more isolated from contact with the outer world, the more rigid generally is found

**Rigidity
of Morals.**

to be the code of social morals. In the mountain villages of Crete, for instance, female misconduct is visited with the severest penalties, and even within the last century was punishable with death. Whenever a married woman was merely suspected of faithlessness, or an unmarried one of frailty, her hours were from that moment numbered, and her end was so tragical and so shocking, not only to all the feelings of natural affection, but even to the ordinary notions of humanity, that one can hardly believe such a practice to have been observed in the nineteenth century, on the very confines of civilised Europe, and by Christian people. Her nearest relatives were at once her accusers, her judges, and her executioners.

The social position of the women of a country is, of course, chiefly determined by the law of marriage of the established

**Marriage and
Divorce.**

religion. Hence, among the Greeks, as among all other Christian nations, the social position of women is determined primarily by that Christian law of marriage which abolished the old rights and privileges enjoyed by the women of the Roman Empire, and introduced the subjection of the wife to the husband in an indissoluble marriage. By the Greek Church, however, this general Christian law was modified so long ago as the eleventh century, when the Patriarch Alexius permitted the clergy to solemnise the second marriage of a divorced woman if the conduct of her first husband had occasioned the divorce. And at the present day little difficulty is experienced in dissolving an incompatible union,

even when there has been no misconduct on either side, and whether the suit be brought by husband or wife. The case is tried by a Council of Elders presided over by the Archbishop of the diocese, and the evidence is invariably heard *in camera*, thus avoiding the publicity and scandal attending divorce cases in the West.

As no "Women's Property Act" has yet been added to the Hellenic code, the dowry of a Greek wife passes unconditionally into the hands of the husband on whom she thus becomes as dependent as she previously was on her father, and her status remains the same as when marriage was still indissoluble. The women of Hellas, indeed, whether married or single, occupy a somewhat peculiar position, being neither completely secluded from intercourse with the other sex, as among the Turks, nor taking socially an equal position in the family as in Europe generally. Leaving out of the question the small community of cosmopolitan ladies who constitute the native element in Athenian society, and who, in common with the wealthy and travelled women of the Levant generally, speak French among themselves in preference to Greek, and set the fashion in Parisian toilettes, Greek women can hardly, taken as a whole, be characterised otherwise than as social nonentities. A middle-class Greek may, for instance, ask to his house a new acquaintance and remain on friendly terms with him for years without introducing him to his family; and when a number of guests have met at the small social gatherings which accompany betrothals and other family events the sexes do not mix freely, the men standing apart discussing the topics of the day, while the ladies congregate at the other end of the room engrossed in small talk, even the hostess receiving little further attention from her male visitors than a formal salute on arrival and at departure.

Marriage being still, as of old, looked upon by the Greeks generally as the only fitting career for a woman, and a *dot* being also indispensable to this end, the portionless girl, even

when endowed with good looks, finds herself in an awkward position, and more especially is this the case among the professional classes, as not only are there very few openings for educated women outside the home, but those who take advantage of such openings as exist—as, for instance, teaching or nursing—find themselves somewhat at variance with the Mrs. Grundys of their acquaintance. Very few Greek women have consequently taken advantage of the facilities accorded them for obtaining University degrees, and until about a quarter of a century ago, when Mdlla. Stephanopoli obtained the diploma of the Philosophical faculty, no woman had ventured to apply for admission to any University course. Since then, however, a certain number have graduated in the same faculty, and a still larger number have taken their degree in medicine or qualified in pharmacy; while an eminent Greek lady doctor possessing a French degree has for some years past practised in Athens.

**University
Graduates.**

**Solidarity
of the
Family.**

Democratic though the Hellenes are both in principle and practice, there is, as will have been evident from the foregoing pages, little likelihood of the question of female suffrage, either parliamentary or municipal, being raised in Greece at least during the present generation. So far as any women's movement can be said to exist in the country it is, as above indicated, concerned chiefly with organising on profitable lines such industries as Greek women have from time immemorial occupied themselves with in their own homes, and with encouraging impecunious girls of the middle class to secure economic independence for themselves instead of hitherto burdening their poorly-paid fathers and brothers with their support. Here, too, the end in view is, however, in the main that of marriage by the acquisition of a *dot* which the circumstances of the girl's family have rendered them unable to provide; and there is in this movement for the economic independence of women none of that tendency

towards individualism which is breaking up family life in the West. Solidarity is still the keynote of Greek households, and the well-being of the family generally the first consideration. And when, as often happens, there are several daughters to be portioned in a family of moderate means, and the juniors have the prospect of waiting long before a *dot* can be forthcoming for them, it will be these younger girls of a family who are prepared to hasten matters by their own exertions.

But though romance plays so small a part in Greek marriages, the privilege of divorce is rarely—save perhaps in the Capital and the larger towns of the Kingdom—made use of without serious cause, both social opinion and pecuniary consideration weighing strongly against it. And in all my long acquaintance with persons of this nation, some half-dozen cases only have come to my personal knowledge. For though husbands and wives have, as a rule, seen very little of each other before marriage, marital dissensions are extremely rare, especially among the upper and middle classes, Greek men being not only good sons and brothers, but exemplary husbands, and the women in their turn are the most devoted of wives. There exist, too, as will appear elsewhere, considerable remains of patriarchal customs,

**Patriarchal
Customs.**

even among the wealthy and educated classes. One of these is that the sons, on marrying, often bring their wives to the paternal home. The mother, on the death of her husband, is not banished to "the dower house" to make room for the wife of her eldest son, but retains the place of honour in the household, and receives every mark of attention and respect, not only from her sons, but from their wives, who consider it no indignity to kiss her hand, or that of their father-in-law when receiving their morning greeting or evening benediction. For with the Greeks, as with all Oriental peoples, it is motherhood rather than wifehood that entitles a woman to the respect of her husband's family and to social position. And

in these irreverent days it is very refreshing, on visiting a Greek family, to see the widowed mother at the head of the table, and remark the deference paid to her by all members of her household.

It being so difficult a matter to find a husband for a portionless Greek girl, a father will consequently make it his first duty to save a *dot* for his daughter or daughters, and brothers, in a father's place, are required by custom to see their sisters satisfactorily settled in life before taking wives themselves. Social opinion is, indeed, very strong on this point. Fatherless youths of the humbler class will consequently be found putting by every penny they can save from their wages to that—from the Greek point of view—praiseworthy end, often remaining single themselves till middle age should they have not been able in the meantime to marry off their sisters. The legal marriageable age as fixed by the Orthodox Church is fifteen for a youth and twelve for a girl; but nowadays men do not usually marry before twenty-five nor girls before they have attained the age of eighteen. According to the unwritten social code daughters must also be married in order of seniority, and a pretty younger girl has accordingly no better chance of matrimony than her less prepossessing elder sisters. It is also a very common practice for country folk formally to betroth their offspring in infancy to the children of intimate friends; but in such cases a youthful couple would be kept severely apart after the girl had completed her twelfth year.

In consequence of the excess of men over women in the country, an old maid is almost as much of a *rara avis* among the Greeks as among their Turkish neighbours, for no girl, even if uncomely, need despair of matrimony if her relatives are able to furnish her with a *dot*. Marriage being thus looked forward to as a matter of course, the preparation of a girl's trousseau is often, especially among the artisan and peasant classes, begun by the careful mother while her

Marriage Portions.

daughter is still a child. The materials necessary are purchased by degrees, and the girl herself performs a great part of the task of converting them into wearing apparel and articles for domestic use. The daughter of a well-to-do peasant will often receive as her portion a sum ranging from £30 to £100, together with a plenishing comprising a stock of house-linen and home-made carpets, rugs and bedding, various articles of furniture, and two or three suits of clothing, including a gala costume for Sundays and holidays, which varies according to locality. Among the middle classes of the towns a dowry from £300 to £500 is usually given, and the trousseaux are more or less European in fashion and materials. But whatever the age of the contracting parties, national etiquette ordains that they should take no ostensible part in the preliminaries of marriage, which are carried out by the respective parents, or next of kin, of the couple with the help of a professional matchmaker known as the *proxenetis*, or *proxénétra*. Such an agent is commissioned by the parents of a marriageable girl to find a suitable husband for her; or it may be, to open negotiations with the parents of a young man whom they have themselves selected among the eligible *partis* of their acquaintance.

Hard indeed would appear to be the lot of many of the peasant women who in some localities are to be seen working in the fields with the men, occasionally even holding the plough, and performing all such farm duties which in the West are invariably performed by men; and especially is this the case in districts where the male population has become infected with the emigration fever or habitually seeks occupation in other parts of the country. All the home interests will then be left in the hands of the wife who, with her baby slung in a bark cradle at her back and her pitcher poised on her head, fetches water from the well, attends to the cattle and performs all the multifarious and laborious duties thrust upon her by

Preparing the
Trousseau.

The Absentee
Husband.

cruel circumstance. When the brunt of such hard physical toil falls upon a woman in a climate subject to great extremes of cold and heat she naturally becomes prematurely aged, and at thirty is already in appearance an old woman. There are also many women in better circumstances whose husbands' avocations take them from home for long periods, during which time the care and education of the children and the local interests of the family are left entirely in the hands of the wife, who generally proves herself equal to the occasion, and worthy of the trust reposed in her.

Touching episodes are to be found in folk-song and folk-tale depicting the return of the husband after long years of absence, so changed that his faithful wife refused to receive him into her house until he had satisfied her, by his knowledge of some intimate personal mark, that he was indeed her husband—

“ ‘ Tell me the signs my body bears, and then I may believe thee ! ’
 ‘ Thou hast a mole upon thy chest, another in thine armpit ;
 There lies between thy two soft breasts, a spot of pearly whiteness ! ’ ”

Many, too, are the songs which describe the wife's grief and loneliness during her husband's absence. The woman of Malakassi curses the foreign lands which “ take the husbands when they're young, and send them back when aged ” ; and most pathetic is the complaint of the Greek woman of Zagorie married to a Vlach husband, who, like the majority of his race, pursues a nomadic occupation—

“ Why didst thou, *mana*, marry me, and give me a Vlach husband ?—
 Twelve long years in Wallachia, and at his home three evenings !
 On Tuesday night, a bitter night, two hours before the dawning,
 My hand I did outstretch to him, but did not find my husband.
 Then to the stable-door I ran ; no horse fed at the manger !
 I sped me to the chamber back ; I found not there his weapons !
 I threw me on my lonely couch, to make my sad complaining ;
 ‘ O pillow, lone and desolate ! O couch of mine, forsaken !—
 Where is thy lord who yesternight did lay him down upon thee ? ’
 ‘ Our lord has left us here behind, and gone upon a journey—
 Gone back to wild Wallachia, to famous Bucharesti.’ ”

As girls of the peasant class can usually find plenty of

occupation at home, they seldom go out to service, except when there happen to be more girls in a family than the father can afford to portion. For among this class also there exists a general prejudice against allowing girls to leave the paternal roof until they are married, and a reproach is implied in the expression, "So-and-so has gone from home." There are, however, districts which form an exception to this rule, and, as already remarked, some of the islands are famous for their women cooks, who can always command good wages in the towns of the mainland. From the islands, too, come the good old nurses, who in former days brought with them their antiquated costumes and still bring their charming lullabies and folk-tales. The girls who enter domestic service save their wages carefully for a marriage dowry, and in some country districts still, as of old, wear the coins strung into necklaces and head ornaments, a fashion formerly common to all classes, when *phlouria*, or Venetian sequins, were in great demand for this purpose.

The amount of a girl's dowry is thus easily ascertained by *pallikars* on the look-out for a "weel tochered" bride. In the maritime cities, however, the national costume has, unfortunately, been quite discarded by the women, together with the collar of coins. As there are no savings-banks, or other convenient methods of safely investing small sums, servants now usually allow their wages to accumulate in their masters' hands until they marry or return to their homes. A laundry-maid in the house of one of my friends had upwards of £100 to receive when she left after a long period of service.

Greek servants, though on the whole honest and respectable, are at the same time hopelessly untidy and slatternly, and, as a rule, it is only in the houses of foreigners that a tidy maid is ever seen, though even there they often present themselves with stockingless feet, shoes down at heel, and unkempt hair. It is customary in the East to provide servants annually

with a stipulated quantity of clothing in addition to their wages. Not a penny of the latter will they spend on dress ; and, consequently, the European lady, who has generally more regard for appearances than the native lady, finds it her best policy to offer small wages, and a large allowance of garments and shoes. Many girls, and especially orphans, are taken when still quite young into wealthy families, and adopted as *ψυχοπαιδιά*, or "soul-children." Until the age of thirteen or fourteen they attend the public schools and assist in the lighter household duties. No wages are given, but the girls are clothed by their protectors and receive presents at the New Year and other festivals. On attaining the age of twenty-five or so, a trousseau and small dowry are provided, and a husband found for them, generally a small shopkeeper or artisan.

The Greek women of the towns have few occupations outside their own homes. Their lives are passed for the most part in a dull routine of household duties, varied only by gossip at their doors in warm weather, occasional attendance at church, and a walk on the public promenade on some great holiday. Though their education is but slight, they are not without great good sense and intelligence. Among this class may, however, now often be observed a curious mixture of homeliness and pretension ; and instead of being content, as formerly, to furnish her reception-room with a Turkish divan and a few chairs, and to dress herself on Sundays and holidays in her substantial but old-fashioned wedding-dress, as her mother did, many a Greek matron stints her household and sacrifices the real comforts of life in order to furnish her *salône* with gaudy Austrian furniture, and to display an ill-assorted Parisian toilette to her admiring and, it may be, envious neighbours. To such an extent is this emulation sometimes carried in provincial towns, that I have heard of ladies sending out their servants on fête days to make note of the dresses and hats of their rivals, in order to be able to

Greek
Townswomen.

eclipse them when they themselves appeared on the promenade.

But, notwithstanding these feminine weaknesses of petty vanity and love of display, Greek women, besides being, as before mentioned, faithful and affectionate wives, are also the most tender—if not always the most judicious—mothers to be

**The Greek
Matron.**

found in any country; their devotion being well repaid by the dutiful and affectionate regard of their sons and daughters. Indeed, it would be difficult to find a people in whom family affection is more strongly developed, or with whom the ties of kindred are held more sacred. The young men who leave their native towns or villages to seek fortune in a distant town, if not previously married, generally return home to wed the wives chosen for them by their parents; and, when they finally retire from commercial or professional pursuits, endeavour to spend the rest of their days in the midst of their kindred. When a youth is leaving for the first time the bosom of his family, it is, in some localities, customary for his relatives and friends to accompany him some distance on the road. Before taking her final leave of her son, the mother laments his departure in song, to which the youth responds, bewailing the hard fate which drives him forth from his home. Some of these Songs of Exile are extempore effusions called forth by the circumstances which induce or compel the youth to leave his home. Others, more conventional, describe the condition of the stranger in a foreign land, without mother, wife, or sister to minister to his wants, or cheer him in sickness and sorrow.

Yet notwithstanding the semi-oriental position so long occupied by their sex, again and again during the War of Independence, as at other crises of their

**Greek
Heroines.**

national history, have the women of modern Hellas of all ranks laid aside distaff and spindle and, side by side with father, brother or husband, taken part in the struggle for freedom. Among the many



Alinari

PEASANT WOMEN OF ELEUSIS

Florence

heroines who took part in the heroic endeavour to preserve their menaced liberty maintained by the Souliotes from 1788 to 1803, was Helénë, sister of the great Souliote leaders Kitsos and Nótas Bótsaris, one of whose exploits is thus commemorated in folk-song—

“ O'er many Frankish lands I've roved, and many Frankish islands,
 Seen Romeot¹ and Turkish girls, Frank wives, and Frankish maidens,
 But nowhere have I woman met so wise and so heroic
 As is that maid of Souli who the sister is of Nótas.
 Her pistols and her sword she dons, takes up her long *topháiki*;²
 Away she hastens, all alone, to seek her brother Nótas.
 Three Turks there meet her on the road, and fain would seize upon
 her :
 ' Thine arms, O woman, throw them down, thy life then mayst thou
 save it !'
 ' What sayst thou, O wretched Turk ? What sayest, vile Albanian ?—
 I an unmarried maiden am, I'm Bótsaris' Helénë !'
 Her curved sword she from scabbard draws, all three Turks low
 then lays she.”

The women of Mánë also specially distinguished themselves by their Spartan-like heroism. On the approach of the Turkish troops, the women and girls left their villages and, lying in ambush in the mountain passes, kept up a constant guerilla warfare against the invaders of their homes. One of these heroines, Helénë, the niece of a magnate of Kytherías, was, in after years, visited by the French traveller, M. Pouqueville, in the fortified tower of that name where she lived surrounded by a number of the women whom she had formerly led to battle. Another Greek leader, Captain Christos, had among his forces a company of twenty amazons under the leadership of his own sister, who was wounded in one of their engagements with the enemy. And such was the respect with which these women were regarded by their compatriots, that a German musician was shot dead by their Captain for venturing to address disrespectful remarks to one of them.

¹ *i.e.* Greek. The terms *Romeot* and *Romaika* were until recently commonly used instead of *Hellene* and *Hellenic* to designate the Greek race and language respectively.

² Gun.

Two other renowned heroines of these stirring times were Constance Zacharías and Modéna Mavroyennos. The former, on the outbreak of the insurrection, planted the standard of the Cross on her dwelling and called upon all patriotic women to join her. Numbers responded to her appeal; and after receiving the benediction of the Bishop of Helos, she led her little troop against the Turks, who retired before the amazons. Proceeding to Londaro, the amazons tore down the crescents from the mosques and set fire to the house of the Turkish *voivode*, who fell by the sword of their leader. The father of Modéna had been strangled by order of the Pasha of Euboea, and after his death she took refuge in Mykóné. But when the call to arms roused the patriotism of the Peloponnesians, Modéna secretly incited her friends both in Euboea and Mykóné to revolt; and such was the effect of her eloquence on the Mykonians that they equipped and despatched four war vessels as their contribution to the Hellenic fleet. It was also Modéna who, when the Algerian ships disembarked troops on the shores of Mykóné, hastily collecting a band of patriots, drove them on board again with the loss of their leader.

During the long siege of Mesolonghi, too, the women and girls aided the defenders by bringing materials of every description to stop the breaches made by the Turkish artillery, directed—shameful to say—by European officers. In the course of the siege the leading women of the beleaguered town drew up and signed a petition which they addressed to the philhellenic ladies of Europe, praying them to use their influence with their respective governments to prevent this partisanship of the strong against the weak and describing in touching terms the sufferings of the brave defenders. “Most of us,” they wrote, “have seen mothers dying in the arms of their daughters, daughters expiring in the sight of their wounded fathers, children seeking nourishment from the breasts of their dead mothers; nakedness,

**The Siege of
Mesolonghi.**

famine, cold and death are the least of the evils witnessed by our tear-dimmed eyes. Few are there among us who have not lost loved relatives ; many are left destitute orphans. But, friends of Hellas, less profoundly have these evils touched our hearts than has the inhumanity manifested towards a nation struggling for freedom by those who boast of being born in the bosom of civilised Europe." This touching appeal was, however, disregarded by "civilised Europe." After a siege of eleven months maintained by a garrison of less than 6,000 against an army of 100,000, a sortie was attempted. Two companies succeeded in forcing the Ottoman lines ; but the third, after losing three-fourths of its number, was, with the women and children, driven back into the town which they still for two days bravely defended. Finally, rather than fall into the hands of the enemy, the survivors set fire to the powder and all heroically perished together.

Nor was the outbreak on Pelion in 1878, which preceded the liberation from Ottoman rule of Thessaly, without its

**Heroines
of Pelion.**

heroines. The daughters and sisters of the patriots braved the whizzing rifle bullets and the risk of capture in order to carry food and water to their male relatives holding the entrenchments on the hill above the town of Volo, which is dotted with Greek villages. The name of Marighitza, a girl belonging to the village of Makrinitza, was more especially mentioned for intrepidity ; and when the insurrection was over she was sent for to Athens to be presented to the King and Queen and fêted by the inhabitants. A far more sensational story connected with this rising is, however, that of a woman named Peristéra—"The Pigeon," who was, it appears, an actual combatant in the struggle, during which her brother met his death. On the cessation of hostilities this woman, disguising her sex, joined a band of brigands, of whom she became the leader under the name of Vanghelli, to which her followers added the soubriquet of *Spanò*, or "Beardless." After some years, the brigand bands of Olympus were broken

up by Mehmet Ali Pasha, and Peristéra, leaving the mountains, repaired to the British Vice-Consulate at Larissa and there gave in her submission. The Ottoman authorities, as usual in such cases, granted a pardon to the penitent brigand who, being apparently homeless and friendless, was received into the service of the Archbishop of Kodjani. A photograph in my possession represents her as a rather short and sturdy woman, plain of feature, dressed in the usual brigand costume of dirty white fustanella and shirt, braided vest and jacket, and wearing suspended round her neck by a silver chain the insignia of chieftainship—a large silver disk bearing the St. George and Dragon in low relief.

Not alone during national crises, however, have Greek women exchanged distaff and spindle for sword and *topháiki*. For occasionally to them—as to their Bulgarian sisters—the charms of a life in the greenwood has proved as irresistible as they were to Maid Marian of Sherwood Forest, and various folk-songs relate how—

“ For twelve long years had Haidée lived an Armatole and Klephtä,
And no one had her secret learned among her ten companions,”

until one Easter Sunday when, engaged in athletic exercises with the other pallikars, her sex was accidentally disclosed.

In Greece women exercise little, if any, influence in politics, though even here there have been instances of ladies who,

Philanthropic Ladies.	towards the end of the last century, contributed in no small degree to the success of at least two eminent politicians. Those
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of the wealthy class, on the other hand, nowadays devote a considerable part of their leisure to such philanthropic work as the direction of the hospitals, orphanages and other charitable institutions which, in the East, supply the place of parish relief and the workhouse, and thus prevent the formation of a pauper class in the population. One of these excellent institutions, founded so long ago as 1855, and called the *Amalieion* in honour of the Queen of Greece who was its first patroness, is directed by a committee of which four members



A GREEK LADY IN NATIONAL DRESS



are women. Though nominally an orphanage for girls, the daughters of necessitous parents are also received, the majority of the inmates, about 140 in number, being natives of Athens and the vicinity. The girls are taught, in addition to plain sewing in all its branches, embroidery, lace-making, straw-plaiting ; they also spin and weave the materials for their own clothing, and perform at the same time all the domestic work of the establishment. The girls may remain in the orphanage up to the age of twenty-three or thereabouts ; but as they are much sought after as ladies' maids or seamstresses in private families, the directresses have little difficulty in placing them out in the world to earn their own living. They also soon find husbands, as the endowments of the institution enable it to provide dowries of from £40 to £80, when the suitor is approved of. The "Home for Incurables" at Athens is also managed by a committee of twenty ladies, and both the Children's Hospital and the large general hospital known as the *Evangelismos* are directed by women.

During the disastrous war of 1897, a band of patriotic ladies, headed by Madame Parren, and styling themselves the

<p>"The Union of Hellenic Women."</p>	<p>"Union of Hellenic Women," set on foot an organisation for social work and national service. The first work of the Union was the</p>
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support, with funds provided by the late King, of the necessitous widows and orphans of those who had fallen in the war, the movement subsequently developing into an important institution comprising various sections. Among these are a training school for eighty female teachers, an industrial school for over 200 girls, and an organisation for the support of superannuated domestic servants. Others provide medical advice and nursing for the sick poor in their own homes, take measures for the prevention of tuberculosis, and carry out other important sanitary work. Lectures are also delivered on such subjects as nursing and general hygiene. Two devoted ladies direct an establishment for the employment of 400 women and girl immigrants from the provinces.

In this "Workshop for Destitute Women"—usually termed more briefly the "Poor Girls"—the younger children receive an elementary education at the same time as technical instruction; the elder girls and the women are engaged in the production of various fabrics, including silk stuffs, carpets and curtains, lace and embroidery; while those past such work perform the simpler tasks of combing, carding, and spinning the wool and flax used by the more able-bodied.

The "Royal Hellenic School of Needlework" at Athens, though originally founded by Lady Egerton to supply weaving

**The Royal
School of
Needlework.**

work to the female refugees from Thessaly, must also not be omitted from the list of institutions for the benefit of women. On the departure of this lady from Athens the presidency of the School was accepted by Princess Nicholas, and within a few years of its foundation it had developed into an important and permanent establishment, housed in a building specially constructed with funds provided by the King on land generously given for the purpose by a French lady well known for her ardent philhellenism. This institution has now five provincial branches and employs some 500 women and girls in reproducing the various kinds of lace and embroidery for which South-eastern Europe has always been renowned, as well as the Italian varieties introduced centuries ago into those regions by the Venetians. Some of the designs emanating from the central School at Athens, which directs the various branches, have been copies from objects unearthed at Mykenae, Knossos and elsewhere; others are Byzantine or mediæval Italian. The branches have each a local specialty, fine white linen work being produced at Corinth, at Koropi the heavy embroidery similar to that used by the Albanian settlers for bordering their native costumes, while Aigina excels in the making of a *point de Milan* lace. The work of the School generally is disposed of at its depôt in Athens, as also by Liberty & Co. in London, and at an agency in Cairo.

CHAPTER XVI

FAMILY CEREMONIES

I Birth and Baptismal Observances

As already indicated in previous chapters, survivals of pagan beliefs still hold sway over the minds of the Greek populace,

Pagan Survivals. and are connected with every detail of domestic life. These remnants of an ancient civilisation linger especially, together with a

variety of other old-world customs, round the important family events of birth, marriage and death—the “Three Evils of Destiny” elsewhere referred to,¹ varying somewhat according to locality and degree of contact with other nationalities, but remaining the same in their general features. In northern Greece the arrival of the little stranger is awaited in silence by the *mammé*, or midwife, and a group of elderly matrons whose presence and prayers keep away “all things harmful.” The baby gains its first experience of the miseries of life by being pickled in salt and water; after which it is enveloped in innumerable garments of mysterious form and fashion. The glad news has meantime circulated through the household, who flock into the room to offer their felicitations. These are generally couched in the conventional phrases,

Fear of Nereids. “May it live to you,” and “Long life to it!”—the latter salutation being also addressed to the unconscious infant. Mother and child

must now, at least until its baptism, be carefully watched over, and never left unattended, as the Nereids of the fountains and springs are sure to be hovering over a dwelling in which a birth has recently taken place, on the look-out for an opportunity of exchanging one of their own fractious

¹ See p. 182.

offspring for a mortal babe. For the manners and customs of these dreaded beings strongly resemble those of our northern fairies, thus described by Ben Jonson—

“ When larks 'gin spring,
 Away we fling,
 And babes new-born steal as we go ;
 An elf in bed
 We leave instead,
 And wind out laughing, Ho, Ho, Ho ! ”¹

In Rhodes, no stranger save the *mammé* is on any account allowed to enter the house until the baby has been blessed by the priest ; and for forty days after its birth the house door is kept shut between sunset and sunrise, for fear of the Nereids. These mystic folk, it would appear, imitate some of the ceremonials of mortals. A friend of mine once asked a countrywoman from whom she was purchasing some embroideries why such work was so often soiled or stained ; and the woman replied quite seriously that it was the doing of the Nereids, who often borrowed these articles for their christenings and weddings.

The mother rises on the third day, and walks round her bed in a stream of water which the *mammé* pours before her from a jar. The meaning of this rite is not very clear ; but, taken in connection with the other observances and also with the similar custom observed on the wedding day, it would appear to be either a libation to the earth, or a tribute to the water deities. On the fifth day the Fates must be propitiated in order to induce them to confer upon the infant favours which will influence its future career. In the case of a boy, coins of gold and silver, a sword, and a cake of bread are placed in the cradle to remind the “ Dealers out of Destinies ” that fortune, valour, and abundance are desired for him ; a distaff or

Propitiation
 of the Fates.

¹ Compare Halliwell, *Fairy Mythology*, p. 169. See also Shakespeare, *Henry IV*, Part I, Act I, xl ; and Brand's *Popular Antiquities*, Vol. II, p. 484.

spindle being substituted for the sword in the case of a girl, intimating the value placed on feminine industry.

The christening generally takes place before the infant is a week old, and is made the occasion of much display. For it is remarkable that the more secluded the domestic life of a people, the greater is the publicity given to ceremonies connected with family events. The groomsman and chief bridesmaid who have officiated at the wedding of the parents become sponsors for the children under the names of *nonó* and *noná* and *syntekhnoi* to the father and mother. For, among members of the Orthodox Greek Church, the terms "Godfather" and "Godmother" are by no means the empty titles into which they have, generally speaking, degenerated with us. The responsibilities undertaken by baptismal sponsors are religiously fulfilled, and they are treated by their godchildren with an affectionate respect little less than that accorded to their parents according to the flesh. The children of both families are considered brothers and sisters, and a relationship is presumed which forms as complete a bar to intermarriage as the closest consanguinity. A man could not, for instance, wed a widow if he had stood sponsor for her children at the font, and a Greek would as soon think of marrying his own sister as the daughter of his *nonó*. In some of the islands it has indeed become difficult for the young people of the better class to find spouses, so closely are they already connected by intermarriages and baptisms.

The expenses of the christening are borne by the *nonó*, who pays the priest's fees, buys the baptismal robe, and supplies the bonbons, liqueurs, and other customary refreshments. The Greek Church prides itself, and probably with reason, on keeping up primitive forms more strictly than the Roman Catholic, or any other. Baptism is therefore performed, not by a conventional sprinkling, but by trine immersion. The baby is carried to church by the *mammé*, and followed by a long

Godfathers and
Godmothers.

Christening
the Baby.

irregular procession composed of sponsors, relatives and invited guests. The *nonó* takes the infant from the nurse's arms and holds it while making the customary responses to the preliminary prayers read by the *pappas*. He then delivers the infant to the priest, who makes with its body the sign of the cross. While the preparations for its immersion are being made the baby is laid before an eikon of Christ or the Virgin, according to its sex, and is then undressed and handed to the priest who dips it three times in the font, to the water of which has been added a few drops of "holy oil." Three tiny locks of hair, if these can be found, are then cut from the infant's head and thrown into the font in the name of the Trinity. This dedication of hair was no doubt originally a sacrifice to the elementary spirits, the water from the font being emptied into a pit or well under the floor of the church.¹

Then follows the "confirmation" of the infant, which consists in anointing the head and certain parts of the body with consecrated oil. It is then dressed, and after being carried three times round the font by the godmother, while prayers are intoned, is carried to the "Holy Gates," or Sanctuary, where it receives the Communion in both kinds, administered, as customary in the Eastern Church, in a spoon. The party then return to the house to congratulate the mother and partake of refreshments. Trays of comfits of various kinds, either white or silvered, are handed round and taken in handfuls; and, on leaving, a tiny gilt cross attached to a white rosette is pinned on the breast of each guest as a souvenir of the occasion.

The Baby's Confirmation.

II Marriage Customs

The prohibited degrees of relationship, both natural and conventional, are not only more numerous but also more

¹ This supposition, questioned when advanced some years ago, has been more than confirmed by Mr. Paton in his paper on *The Holy Names of the Eleusinian Mysteries*, published in the *Proceedings* of the International Folk-lore Congress of 1891.

rigorously observed in the Greek than in the Latin Church, no powers of granting special dispensations being vested in the Patriarchal Office, as in the Papal. Occasionally one has heard of instances of marriage between second cousins being celebrated by the inferior clergy under the influence of bribery. Such unions have, however, invariably been annulled as illegal, and the unfortunate parties whose mutual attachment has led them thus to violate the canonical law were, under pain of excommunication, commanded by the Ecclesiastical Court to renounce for ever each other's society.

**Prohibited
Degrees.**

Among the middle and upper classes of Greeks it is no longer customary for weddings to be solemnised in church, the religious as well as the secular part of the ceremony being performed at the home of the bride, where a substitute for the altar is arranged in the principal reception room. These marriage ceremonies usually take place either in the afternoon or at a somewhat late hour in the evening, when the ceremonies of betrothal and marriage, which were formerly, and still are among the people, celebrated on separate occasions now form part of the same ceremony. These innovations, which the clergy—however they may, and do, deplore them—seem powerless to resist, deprive the marriage ceremonial of all solemnity, as the company at such functions behave as a rule with an absolute lack of reverence, often talking and joking even while the prayers incidental to the service are being intoned. But though so many of the old customs formerly observed in connection with weddings have thus been abandoned in the towns, many curious and interesting usages still survive among the village and island folk. These ancient folk-customs vary somewhat in their minor details according to locality, but in their leading features they are everywhere identical, there being more or less similar ceremonies of betrothal, with songs for each successive stage of the week's festivities, whether they take place in the Peloponnesos, in central or northern Greece, or in the Islands.

The amount of the bride's dowry agreed upon between the parents of the contracting parties, the girl's mother and the *proxenitès*, according to ancient custom, eat cinnamon together, and the formal betrothal takes place. The *arravonistikòs*, accompanied by his relatives, proceeds to the home of his future wife where the party are received with great formality, the *arravonistiké* standing in a posture of affected modesty and humility, with hands crossed on her breast and downcast eyes, to receive their felicitations, a custom which has given rise to the common Greek expression, "Affected as a bride." When all the customary compliments have been exchanged, the inevitable *glykò*¹ is handed round, followed by coffee and cigarettes, and the party take their leave. The maiden accompanies them to the head of the staircase, and there is presented by each in turn with gold coins and sprays of sweet basil—a herb which plays a great part in Oriental symbolisms—kissing the hand of each in acknowledgment of their gifts and good wishes. The interval between the first *arravón* and the wedding varies, but seldom extends over many months, and one seldom hears of an engagement being broken off in the meantime.

Some of the most interesting customs connected with the marriage ceremony are to be found in central and northern Greece where a whole week is dedicated to the preliminary nuptial observances and festivities. On the Sunday preceding a wedding a copy of the marriage contract is formally delivered at the house of the bridegroom, who sends in return to the bride a present of bonbons, henna, rouge, soap, etc., and to her parents a jar of wine. On Monday, the girl friends of the bride arrive to help her to sift and carry to the mill the grain of which the wedding cakes are to be made. On the Wednesday morning they bring home the flour, and assist in the making of the cakes. The long wooden kneading-trough is

The First
Betrothal.

Country
Weddings.

¹ See pp. 151, 156.

brought in and filled ; a boy armed with a sword seats himself on one end, while on the other is perched a tiny maiden, who, as she pretends to knead the dough, hides in it the wedding ring and some coins. The boy with his weapon signifies that the husband is the guardian of the home, and the kneading girl that domestic duties are woman's sphere. Bright and joyful must the lives of these little ones have been, and unclouded by any family bereavement. The cake-making is then proceeded with in earnest by experienced hands amid song and laughter—for these occasions are red-letter days in the monotonous lives of the Greek women of the interior—and then left till the morrow to “rise.” In the morning the kneaders reassemble and the dough is divided into portions, each woman and girl searching in her lump for the ring and coins, the former being subsequently redeemed by the bridegroom with a present to its lucky finder. The

**Making the
Wedding
Cakes.**

dough is then returned to the trough, and made into a variety of cakes—among them a large one called the *propkasto*—which are forthwith baked. In the afternoon the bridegroom arrives with his friends, the *propkasto* is placed over a bowl of water, and round it the assembled youths and maidens dance three times, singing meanwhile the “Song of the Wedding Cake.” The *propkasto* is forthwith broken into small pieces which, together with figs and other fruits, are showered over the heads of the young couple ; and while the children are scrambling on the floor for these a quilt is thrown over them as a further emblem of fruitfulness and plenty. On Friday the bride and bridegroom exchange presents. The bearers of the bridegroom's gifts set out in procession, preceded by music ; and after being warmly welcomed and refreshed with wine and wedding-cakes, and in turn entrusted with the bride's presents to her betrothed, carefully enveloped in embroidered *boktchas*, as bundle-wraps are termed, and tied up with strands of the flat tinsel thread termed *blira*, which figures largely in such ceremonies.

If the bridegroom's home is in the same neighbourhood as that of the bride, parties of the near relatives of the couple go from house to house, bearing invitations to all the guests who are to take part in the festivities of that evening and the following day, a ceremony also extended to the bride and bridegroom, each of whom invites the other. The *koumbáros* and *koumbára*—groomsman and chief bridesmaid—are the last called upon, and accompanied by music, are escorted to the house of rejoicing. Singing, dancing and feasting occupy the time until the evening, when the girls carry off the bride to perform part of her toilette for the morrow. After washing, perfuming, and perhaps dyeing her hair with henna, they, amid jokes and laughter, plait it in innumerable braids, one after another meanwhile bursting into a song suited to the occasion and of a highly complimentary character.¹ The bridegroom has, in the meantime, been conducted by his companions to another room where the local barber proceeds to shave him carefully, considerable time, as is usual in the East, being devoted to the operation, this ceremony also being enlivened with music and complimentary songs.

Busking
the Bride.

As there are "lucky" and "unlucky" days for every incident of domestic life, Sunday is considered the most auspicious for the termination of a country wedding. On the morning of this day, accordingly, friends and relatives assemble at the home of the bridegroom, embrace and congratulate him on the auspicious event, and escort him to the home of the bride. As they leave the house, his mother, in accordance with ancient custom, pours a libation of water before him at the gate, and lays across his path a girdle over which he steps. If the parties are well-to-do, and the distance is long, he may ride to the ceremony; but most frequently the procession takes its way on foot, with music and song, calling in turn for the *koumbáros* and *koumbára*. On the arrival of the

¹ A selection of these nuptial songs is included in my translations of *Greek Folkpoesy*, Vol. I.



Sabah

THE MAMMÉ

Constantinople

bridegroom and his party the ceremony commences with the exchange of the documents containing the marriage contracts, which are presented by the priest to the respective parents

**The Second
Betrothal.**

of the bride and bridegroom. The amount of the dowry is then paid in cash to the bridegroom, some of whose friends convey it to his residence. The second *arravón* or betrothal, a ceremony similar to that observed by the ancient Greeks, now takes place. The bride's father, or her nearest male relative, offers to the corresponding relative of the bridegroom some sprigs of sweet basil on a plate with the words, thrice repeated : " Accept the betrothal of my daughter to your son," the same ceremony being repeated by the other party. A male relative of the bride then presents on her part to her future spouse a glass of wine, a *kouloúra*, or ring-shaped cake, and a spoon. After drinking the wine, the bridegroom drops some coins into the glass for the bride, eats half the cake, and gives the remainder, with the spoon, into the keeping of the *koumbáros*.¹ Another envoy from the bride now comes up to gird the bridegroom, and while doing this essays to lift him off his feet, the happy man resisting to the best of his ability. These preliminaries are then concluded by the " best man " in somewhat prosaic fashion, for it is now his duty and privilege to put on the bride's feet the shoes provided by the bridegroom.

Bedizened in all her bridal finery, her rouged and spangled cheeks partly concealed by a gauze veil, over which hangs

**The Marriage
Ceremony.**

a long tinsel tassel, the maiden walks forth into the street, stepping through a libation of water poured by her mother on the threshold. The musicians strike up a wedding march, and hymeneal songs are chanted as the procession passes slowly to the church. At the door her future mother-in-law accosts her with the question : " Bride, hast thou the shoes ? " and this

¹ This form of marriage resembles the Latin *Confarreatio*, so named from the central rite in which the man and woman ate together a circular cake called the *panis farreus*.

being satisfactorily answered, the procession enters the sacred edifice. Carrying tapers decorated with flowers and knots of white ribbon, the bridal pair advance to the Holy Table, the bride standing on the bridegroom's left. The third *arravón* is now performed by the priest who, after reading part of the ritual, makes the sign of the cross with the rings three times over the heads of the couple, and then places them on their respective hands, saying, "Give thy troth, servant of God (adding the man's name), to the servant of God (adding the woman's name), in the name of the Father, the Son, and the Holy Ghost." The priest then takes the wedding "crowns"—constructions of white artificial flowers connected by lengths of white satin ribbon—and places them on the heads of the couple with the words, "Crown thyself, servant of God," etc., as above. The groomsman, standing behind the pair, interchanges the wreaths several times, the priest repeating these words meanwhile. All three then partake of consecrated wine from a cup, which is forthwith broken, and the pair, holding each other's hands, are led three times round the Holy Table, the best man following with his hands on the "crowns." The remainder of the liturgy chanted—with nasal intonation and many repetitions of *Kyrie eleison*—the priest removes the wreath of the bridegroom and then that of the bride, pronouncing meanwhile, in scriptural language, a blessing on their union.

The *koumbáros* having set the example of kissing both bride and bridegroom, the assembled friends crowd round to offer also their felicitations. On the return of the party to the bride's home, her mother places a loaf on the heads of the couple while comfits are showered over them by the rest of the company. The wedding feast follows, and is prolonged until the hour of the bride's departure. After drinking healths, the glasses are thrown away over the shoulder, it being considered a bad omen if they are not broken. Then comes the farewell to the dear paternal home, which is expressed in many simple

The Bride's
Farewell.

but touching folk-songs, chanted while the bride is weeping in her mother's arms. As the bride crosses the threshold, a loaf is divided, one half of which she takes to her new home. The guests now escort the young couple to the village green with hymeneal songs, and after there dancing the *syrto*, conduct the happy pair, with more music and singing, to the paternal home of the bridegroom.

On the following morning, friends again assemble before the house to greet the young couple with songs and music. The *koumbáros* arrives to breakfast, bringing with him the half cake and the spoon confided to his care on the preceding day,¹ the former being eaten and the latter used by the bride at this meal. On its conclusion she proceeds, accompanied by her women and girl friends, to the well from which her husband's family draw their supply of water, in order to perform the ceremony observed from time immemorial of propitiating the "Nereids of the Spring" with the gift of a coin dropped into it from her lips. She then draws a pail of water, and fills with it one of those gracefully shaped red earthen jars called by the modern Greeks *stamní*, which she carries home poised on her shoulder. On entering the house, the bride pours a little of the water over the hands of her husband, and presents him with a towel on which to dry them, receiving in return a little gift. Feasting and dancing occupy the rest of the day, after which the young wife settles down quietly in her new home, relieving her mother-in-law of many household duties. On the following Friday, however, the bride, accompanied by her husband, returns to spend twenty-four hours under the parental roof and pays her mother another visit on the subsequent Wednesday, when she takes with her a bottle of the native spirit called *mastika*, bringing back with her an equal quantity from the

¹ This custom of the best man taking the spoon with him may have some connection with an episode which is of frequent occurrence in Greek folk-tale, as, for instance, in the Rev. Mr. Geldart's translation of the Greek Cinderella story in *Folk-lore of Modern Greece*, p. 30.

family store, the nuptial observances being finally terminated three days afterwards by a feast offered by the bride's father to all the relatives of the young couple.

III Funeral Ceremonies

Among the Greeks, as with the Keltic Races, funerals are attended with rites of symbolic import, which are most carefully observed in their minutest detail.

Archaic Death Custom.

The ceremonies observed in connection with death and burial are also almost everywhere identical, and include many archaic customs and time-honoured traditions in association with the rites of the Eastern Church.

When the end of a sick person is believed to be approaching, the priest is summoned to administer to him the last sacraments. If the death struggle appears prolonged, the friends of the moribund conclude that some person or persons must be at enmity with him, and use their best endeavours to bring to his bedside anyone whom he may have wronged. Should such an injured person be dead, a small portion of his shroud will, if possible, be obtained. This is laid on a pan of charcoal embers, and the dying man fumigated with the smoke arising therefrom, when the hostility of its owner is believed to cease, and the soul be able to depart in peace. The family then gather round to take their last farewell and cheer the fleeting moments of the departing spirit. After the first burst of natural grief is exhausted, the body is left to the ministrations of the "washers of the dead," and, the customary ablutions performed, it is anointed with oil and wine, and sprinkled with earth. A clean mattress and bed-linen are then spread on a long table, and on this the deceased is laid, dressed in his or her best raiment, with the feet pointing towards the doorway and the hands crossed on the breast, on which a cup is also placed. The bier is decked with fresh flowers and green branches, and three large wax tapers,

ranged at the foot, are kept burning continually. A large stone is also brought into the room and left there for three days, a custom which appears to commemorate the death and resurrection of Christ.

Greek women have in all times played a conspicuous part in funeral observances, and from the days of Antigone the

Greek
Dirges.

fulfilment of the rites of sepulture has been observed by them as one of their most sacred duties. Homer describes how Andromache

chanted a dirge to her dead husband and her son Astyanax, how the mother and sister-in-law took up the lament, the burden of which was repeated by a chorus of other women ; and such scenes as this may still at the present day be witnessed in the cottage of the humblest peasant. The female relatives of the deceased, with dishevelled hair and disordered dress, now come in to perform the office of watchers. Seated on the floor around the bier, they take it in turn to chant dirges—*myriología*—for the dead, lamenting his loss, extolling his virtues, and in some cases, describing the manner of his death, if accidental or untimely. These *myriología* are essentially pagan in sentiment. They contain no assurance that the dead are in a state of bliss, no hope of a happy reunion in Paradise. A dying son can comfort his mother only by directing her to a hill on which grow “herbs of forgetfulness.” The fond brother would build for his sister a mausoleum in which she could sit at ease, look forth on the green earth, and hear the birds singing. And the young widow complains that her husband has abandoned her, and wedded instead “the black earth.” But, as a rule, the lost ones are mourned as carried off by the vindictive and remorseless Charon from home and friends and all the joys and

The Tent
of Charon.

pursuits of the upper world to his dreary realm of Hades. This lower world is generally pictured as a tent, green or red outside, but

black within, where are held dismal banquets on the bodies of the dead. Charon goes out hunting on his black steed,

and returns laden with human spoil of both sexes and all ages—

“ The young men he before him drives, and drags the old behind him,
While ranged upon his saddle sit with him the young and comely.”

Charon is also, in some of these dirges, credited with the possession of a mother, as in the following from Nisyros, composed for a girl who had died in the flower of her youth—

“ ‘ I heard the tombstones crying out, the black Earth, too, was trembling ;

And Charon's mother, too, I heard, and she her son was scolding :
‘ My son, you're always bringing them, to me you ever bring them ;
But this young maid you now have brought weeps still, and is not docile.

I give her apples, them she spurns, and throws away my roses ;
Sweet basil, too, I bring to her, and underfoot she treads it.’

And thus to her the maid replies, with lips by grief embittered,
‘ I do not want your basil sweet, nor do I want your balsams,
My father dear alone I want, I want my own sweet mother ! ’ ”

Sometimes, however, the “ Black Earth ” itself is personalised as Charon's mother, and this despotic Lord of the Underworld is also in some of these threnodies described as having a son, as in these lines from a Thessalian dirge—

“ The Sun has risen clouded o'er, darkened is he and sullen ;
Say, is he angry with the Stars, or with the Moon in heaven ?
Or angry with the Morning Star that's near the seven Pleiads ?
He is not angry with the Stars, nor with the Moon in heaven ;
Nor angry with the Star of Morn that's near the seven Pleiads,
But Charon's making merry now, he's keeping his son's wedding ;
And youths he slays instead of lambs, and brides for goats he slaughters ;
And he has ta'n the Widow's Son, no other Son is left her,” etc.¹

Though often crudely expressed in the mixed and ill-pronounced dialects of the various localities to which they belong, these death ballads are by no means devoid of finely imaginative and poetic ideas. Many are no doubt of

¹ A number of these Dirges are included among the pieces translated in my *Greek Folkpoesy*, Vol. I, pp. 81-100.

considerable antiquity, and have been transmitted as heirlooms from mother to daughter through countless generations. Every woman knows by heart a considerable number, suited to all circumstances; and if these are found insufficient to express the overwrought feelings of a bereaved mother, wife, or sister, her grief will find vent in an improvised *myriológos*, less measured and rhythmical, perhaps, than the conventional dirge, but equally marked by touching pathos and poetic imagery.

The interment usually takes place within twenty-four hours after death. The invited guests assemble at the house of mourning, bringing with them flowers to lay on the occupant of the unclosed coffin.

The Funeral Ceremony.

In Northern Greece the coin to pay his passage across the Styx—the classic *návlon* for Charon—is placed between the lips of the corpse; in other localities, and in some of the Ægean islands, in the hand. In Rhodes it is customary to place on the mouth of the dead a fragment of tile on which a priest has drawn the mystic sign of the pentacle and the words, “Christ has conquered,” in order to prevent his returning to earth as a vampire. Cakes and wine are handed round, and the company, as they partake of these funeral cates, murmur reverentially, “God rest him.” After the preliminary prayers have been offered, the coffin is taken up by the bearers, and the procession follows it to the church. In front walk the priests carrying crosses, and chanting as they go the prayers for the dead. In some inland towns the relatives chant *myriología* all the way to church, and afterwards to the burial ground. The coffin is placed on a bier in the nave of the church, while the funeral mass is performed. The relatives are then invited to give the deceased the farewell kiss, and the procession sets out for the cemetery. Arrived here, the concluding prayers are said, the coffin is closed, and lowered into the grave. With a spade the priest sprinkles earth over the coffin in the form of a cross, with the words “God rest his soul,” the male mourners doing the

same in turn as they also ejaculate this prayer. The funeral party then return to the house of sorrow where, after performing a ceremonial ablution, they sit down to a repast at which fish, eggs, and vegetables are alone served. The house must not be swept for three days after the dead has been carried out of it, and the broom used on this occasion is immediately burnt.

The mourning worn by Greeks of both sexes is of a most austere character. Ornaments of every kind are laid aside, and every article of dress is made of the plainest black materials, cotton or woollen, cut in the simplest fashion possible. In some districts a bereaved family will send all their clothing, not excepting underlinen and pocket handkerchiefs, to the dyers; the result, as may be supposed, being funereal in the extreme. Women, too, frequently cut off their hair at the death of their husbands and bury it with them; men on the other hand allow their beards to grow as a sign of sorrow. Mourning is also worn for a considerable period; girls, after their father's death, do not abandon it until they marry, and widows and elderly women invariably retain it as their permanent attire. For in many country districts custom does not allow a woman to enter a second time into wedlock; and a widow who ventured thus to violate public opinion would, in such a locality, be treated thenceforward by her neighbours with scant respect.

On the eve of the third, the ninth, the twentieth, and the fortieth day after burial, Masses are performed for the soul of the departed. These functions are called
 The "Kólyva." *kólyva*; and on the fortieth *kólyva* two sacks of flour are, among the well-to-do, converted into bread, a loaf of which is sent to each family of friends as an invitation to the commemoration service to be held in the church. One of the large circular copper pans used for baking cakes, etc., having an upright rim about two inches in height, is filled with boiled wheat ornamented

on the top with elaborate patterns in dried fruits, sesame seeds, cinnamon, bonbons, sweet basil, etc., and sent to the church to be blessed, accompanied by a bottle of wine for the priests. This *kólyva*, already referred to in a previous chapter, is said to be symbolical of the death and rebirth of Nature, like the myth of Demeter and Persephone, and also to typify, according to the Christian doctrine, that man is "sown in corruption and raised in incorruption." When the guests are assembled each person takes a handful of the *kólyva*, saying as he does so, "God rest him." On the following day this ceremony is repeated; and after eating a frugal meal together the family and their friends, accompanied by the priest, repair to the cemetery to erect a tombstone over the grave. The poor of the neighbourhood are in the evening entertained there with supper, during the course of which good wishes for the repose of the soul of the departed are repeatedly expressed. The plates and other articles of pottery and glass used at these funeral feasts are never carried away, but are broken, and the pieces left on the spot. Such fragments are usually found, together with earthenware lamps and little terra-cotta figures, in the old tombs so often discovered in the country, showing that this custom is the survival of an ancient practice.

During the forty following days tapers are kept burning in the house, and on the fortieth the genealogy of the deceased is read before the company again assembled,

Exhumation. prayers being also offered for the souls of all his ancestors. These ceremonies are repeated at intervals for the space of three years, at the expiration of which the grave is opened and the body exhumed. If it is found to be sufficiently decomposed, the bones are collected in a linen cloth, and carried in a basket adorned with flowers to the church, where they are left for nine days, the relatives visiting the church every morning with more *kólyva*. If the deceased has been a person of some standing in the neighbourhood, a Bishop and twelve priests take part in the

Mass performed on the ninth day. The bones are then either deposited in a box and replaced in the grave, or added to the ghastly heaps in the charnel-house of the church. If, however, a body is not found at the end of the three years to be satisfactorily decomposed, grave fears are entertained that the spirit is not at rest, and has not entirely abandoned the body. The most terrible curse that can be pronounced against a Greek is couched in the words, " May the earth not eat thee ! " For if this curse take effect the object of it will, after death, become that most dreaded of all spectres, a vampire. In order, therefore, to induce the body to " dissolve," the same ceremonies are repeated during another three years.

CHAPTER XVII

TRAITS OF GREEK CHARACTER

To understand a people thoroughly, one must have some knowledge of its folk-poesy. From its culture-poets one can obtain but a very partial, if, indeed, any true view at all of how the great masses of the people feel and think. For so far as the work of a culture-poet lives in men's memory, it is in general but in the memory of a comparatively small section of the community, and owing to some special originality of thought and expression. But the nameless bards whose utterances are preserved, not in printed volumes, but in the hearts of the folk, and transmitted from generation to generation as their most precious knowledge, live less in proportion to their own originality than to the force and freshness with which they feel and think with the commonalty, and hence, in proportion to the spontaneous truthfulness with which they voice ideas, sentiments and aspirations actually and widely cherished.

The characteristic traits of their mythical heroes may, indeed, not be commonly found among the Greek people; but the character of a man's heroic ideal, however far his own conduct may fall short of it, always affords some indication of his own character, or, at least, of its possibilities. So is it likewise in the case of a people. For tales of heroes and the traits of their character could not, unaided by the printing-press, be preserved from generation to generation, did they not depict genuine folk-ideals; and in this alone there is some testimony to the character of the Greek folk. Nor, when we look for illustrations of it in their social songs and stories and their historical ballads and legends, shall we find generally any very great discrepancy between character as there depicted and as it is depicted in their mythological

idylls and tales. The fearless adventurousness of the Greek mythical heroes could be fully shown only by recounting at length some of the stories of their magical adventures. Their other qualities may be more briefly illustrated. And in calling to mind these Greek hero-tales, the first thing, perhaps, that strikes one is how often both heroes and heroines owe their good fortune to sympathetic courtesy. Thus, for instance—

“When the Prince woke up, he saw at a distance an old woman sifting flour into a great baking-pan. The flour, however, fell not into the pan but on the ground. And when he came nearer to the old woman, he saw that she was blind. Then the Prince called to her, ‘Wait, mother, don’t sift the flour, for it is falling on the ground.’ ‘But I can’t see, my laddie,’ said the old woman. ‘Give me the sieve, mother, and I will sift the flour for you,’ said the Prince. So he set to and sifted the flour, and put it in a sack which lay near, and then asked her, ‘Where are you going to carry it?—Let me help you, mother.’ The old woman was very much pleased with the Prince, and said to him, ‘My boy, for the favour thou hast done me, what shall I do for thee?’ Said the Prince, ‘Mother, give me your blessing, for you cannot help me in what I am seeking.’ ‘And what is it thou seekest?’ asked the old woman. ‘Wilt thou not tell me, for perchance I may be able to help thee?’”

The finest and most significant of these courtesy-incidents are, indeed, those in which one who has been bespelled recovers his or her natural form through the power of a courteous act, and the love from which it springs. Thus, in the hero-tale from which I have just cited a passage, it turns out that the “old woman” was the Good Fate, and the other Fates had blinded her because she had never done evil to anyone, and had fated her never to recover her sight until someone should be found to love and pity her. And when the Prince is informed of this, it is implied that she had recovered her sight through his courtesy, though he had been quite unaware that there had been such power in his kindly act. It is commonly believed that the conception of love as a power—and, indeed, as the only power—that can transform from foul into fair shapes is a distinctively Christian idea. But such stories as these are, as every folk-lorist knows, to be found in folk-poesies which are very slightly—if at all—affected by

distinctively Christian ideas. And the inference, therefore, would appear to be that this is a conception of love rather borrowed from, than by, the folk. With courtesy there naturally goes gratitude. The helpful courtesy of the hero begets equally helpful gratitude in those, whether in human or animal shape, to whom such courtesy has been shown. Nor are such insinuated lessons in courteous and grateful conduct by any means confined to the hero-tales, but are plentifully found on the lower level of social stories.

With the qualities of fearless adventurousness, courtesy and gratitude, there naturally also goes truthfulness. And the only instances of falsehood and treachery I have met with in the hero-tales are on the part of men of such alien races as Jews, Negroes, and Mongols—the last being, probably indicated by the term *Σπανός*, “beardless,” and—in rare cases certainly—on the part of women. For true as well as fine is the reply of a prince to a king who, after being told a wonderful story, says—

“ ‘Consider well, and don’t tell us lies, or off will go thy head!’ ‘A man,’ replied the Prince, ‘who has resolved to risk his own life in order to deliver a Princess from death, never tells lies.’ ”

As instances from the folk-tales of keeping faith notwithstanding the most grievous loss and suffering occasioned thereby, take, for example, the following—

“There came up the Mother of the Sea on the foam and said to him, ‘Why dost thou sigh so deeply?—thy sighs wither the very trees!’ ‘I am in despair because for a month or more I have cast my nets without taking a single fish. I have now no bread to eat, and my nets are torn to pieces.’ ‘If thou wilt promise to bring up a son of thine well nourished and well taught, and when he is eighteen to lead him here to me as a husband for my youngest daughter, thou shalt catch plenty of fish.’ ‘But I have no children!’ ‘Give me thy word, and that shall be my business.’ He gave the Mother of the Sea his word. . . Months came and months went. . . The good wife was full of joy that she was at last to have a son after she had given up all hope of one. But the fisherman was sad. His wife one day asked him why. . . He told her. . . She was much distressed, but what could

they do? for *he had promised*. . . When this their only son's eighteenth birthday came round, the Mother of the Sea came out on the foam, and said to the fisherman, 'It is time to bring me the boy.' . . . So the fisherman brought his son to the beach, went out in his boat to the deep waters, and called to the Mother of the Sea, 'I have brought him to the beach, go you and take him!' The boy escaped. But the Mother of the Sea said to the fisherman, 'You have kept your word to me, and shall catch fish as before.' "

Another story relates how a "Beardless One," desirous of personating a king's son, reduced him to such straits that, to save his life, he took an oath that "*not unless he died and came to life again would he declare himself to be the King's son.*" This oath the Prince kept, though it brought on him endless trials and difficulties, and finally death at the hands of the Beardless One.

"But the Beauty [whom the Prince had rescued] hastened, took up his body, and by means of Water of Life and some magical words succeeded in reviving him. '*Ach*,' she then cried, 'I have brought him to life again! Now let come what come may!' 'But how?' asked the youth, 'was I dead?' 'Yea,' she replied, 'the Beardless One at last slew thee; but I have brought thee to life again.' Then the boy realised that he was finally freed from his oath—for he *had died and come to life again.*"

Other traits of these Greek mythical heroes are their honesty, sense of fair play, and magnanimity. With the readiness to turn his hand to anything which is as characteristic of the ordinary Greek of to-day as of the heroes of his folk-tales, an exiled prince had hired himself successively to a swineherd, a shoemaker, and a goatherd.

"One day, as he was driving the goats home to the fold, a young she-goat strayed away from the rest. . . She crossed seven hill-ridges, and finally lay down to rest. And when the youth approached there appeared before him the Wild Man, who embraced him, saying, 'My Prince, for my sake thou hast suffered this adversity . . . and now in return I will make thee the greatest king in the world. . . So sit thee down and rest thyself.' 'Nay,' replied the Prince, 'I may not until I have led the goat back to my master. Then, if thou desire it, I will return to thee.' "

In another story the hero, Phiáka by name, meets a rival

called Yiáso, who proposes a trial of strength on the understanding that whoever showed himself the stronger should become the master of the other. And Yiáso, on being beaten, cries—

“ ‘ Well done, my Phiáka. From this time forward thou art my master; bid me do what thou wilt and I will obey thee.’ ‘ Then follow me!’ said Phiáka. ‘ With all my heart!’ replied Yiáso; and they rode on together and came to the castle of the forty Dhrakos.”

Nor had even these forty Dhrakos a less honourable sense of fair play. Phiáka having been discovered “ sleeping like one dead ”—

“ ‘ That’s lucky,’ said one of the forty, ‘ we shall sup finely to-night!’ ‘ Never,’ cried another, ‘ it is not honourable to kill him while he sleeps. We must first awaken him and fight him one by one.’ ‘ No,’ replied the eldest brother, ‘ that will not do either, for one to fight against forty; we will challenge him, and if we beat him at feats of strength, then only will we slay him.’ Should he beat us, we will marry him to our sister.’ And to this all the brothers agreed.

The hero having surpassed all the Dhrakos at feats—

“ ‘ Our word is our word,’ said they, and they married him to their sister.”

Many examples might also be added, did space allow, of fine magnanimity and forgiveness of injuries. And when one considers that the Greeks are not a reading people, and reflects that these stories form a folk-bible incomparably more deeply impressed on the hearts of the folk than the Hebrew-Greek Bible which, until the present generation, many even of their priests could not read, it is not difficult to realise that, partial as may, in ordinary times, be the effect on conduct of the noble moral conceptions of this unwritten folk-bible, these conceptions nevertheless exist as a latent force, preparing the mind to be stirred by critical circumstances into the most daring and self-sacrificing enthusiasms. And the heroic enthusiasm which, throughout the late war—as during so many previous conflicts—has thrilled the breast of every Hellene may, perhaps, be better understood if, among other

causes of it, we take due account of the character attributed to the heroes of the traditional idylls and tales of the nation.

The two other classes of Greek folk-poesy—the social songs and stories, and the historical ballads and legends—more definitely, perhaps, illustrate the moral characteristics of the Greeks, and not in their heroic ideals merely, but also in their practical conduct. In perusing the social songs and stories, one is first of all struck by the testimony they bear to that devoted affection and mutual aid among members of a family which is, in fact, one of the chief characteristics not only of the Greek folk, but of all classes of the nation. Very touching in their simple pathos are more particularly some of the “Songs of Exile” elsewhere referred to.¹ Nor is fraternal and filial love less passionate in its practical expression. A sister is rescued from Charon himself by her brothers—

“Accursed may be he who said, ‘Brotherhood feels not sorrow.’
By Brotherhood the hills are rent, and torn the spreading tree-roots;
Out in pursuit goes Brotherhood, and triumphs over Charon.

Then by her hair he [Charon] seizes her; in terror shrieks the maiden.

But see!—her Brothers follow them across the mountain passes;
They fast pursue old Charon till they’ve snatched from him their Sister.”

A brother rises even from the grave to fetch his sister from Babylon to console their mother—

“And God has heard her weeping sore, and listened to her sorrow:
The tombstone cold a horse becomes, and the black earth a saddle;
The worms are changed to Constantine, who goes to fetch his Sister.”

In the story of *The Riddles, or the Devoted Daughter*, a girl, “beautiful as an angel and both clever and witty,” saves her father’s life and obtains his pardon and reinstatement in his possessions. In another story called *Moda*, two boys, whose mother had been reduced to the deepest poverty by the

¹ See p. 202.

prolonged absence of their father, consulted together how they might best help her, and finally the elder said to the younger—

“ ‘Thou must bind me, and sell me as a slave, so that we may get much money, and our mother may live comfortably. When our father comes back fortunate, he will redeem me.’ The younger wept, and was unwilling. ‘Thou hadst better sell me,’ he said, ‘and remain with our mother.’ ‘No,’ said the elder, ‘thou hast coaxing ways, and the mother will be consoled by thee; but I am not good at coaxing, and she would be more unhappy without thee.’ ”

Another thing that may strike one in these social songs and stories of the Greeks is their singular purity. Passion is, of course, ardently enough expressed in the love-songs, and some of the humorous songs are decidedly coarse. At the same time in the love-songs, as in the love-stories, there is a reticence which foregoes unnecessarily suggestive description; and this is all the more remarkable considering the extreme outspokenness about sexual matters usual in the Levant. But in the social songs and stories a third important feature must be noted—the moral precepts which they convey, not indeed, in an explicit and dogmatic fashion, nor after the manner of the hero-tales, but in homely *παραμύθια*, often of a humorous character. First, we may note the story of *The Three Precepts*, of which two are identical with those of the Scottish story of *The Baker of Beaully*, all three being identical with the *Tres Sapientiæ* told to Domitian, as related in the *Gesta Romanorum*. These precepts are—

“Ask no questions about what does not concern thee”; “Change not the direction in which thou hast set out”; the third being expressed in a couplet which may be thus rendered—

“Shouldst thou angered be at night,
Wait until the morn is bright.”

And in consequence of complying with these precepts—which he has been forced to take in lieu of wages—the poor man not only saves his own life and that of his son, but makes his fortune in addition.

Stinginess is reprobated in the humorous story of *The Parson's Pigling*. Searching for a man to kill his pig, the *pappas* asks a passing stranger—

“ ‘Dost thou eat pork?’ The man was cunning and replied, ‘Never do I eat anything of the kind!’ ‘Then thou art the man to come and kill my pigling.’ He takes the man home with him and the pig is killed. The *pappadhia* dresses the fry, and she and the *pappas* eat it together. For the man they cook a couple of eggs; but his mouth waters when he sees them eating the meat.”

In the end the man carries off not only all the rest of the pig, but the Parson's horse as well—

“So the *pappas* goes still on foot, and all through his own fault. For he grudged that the man who was to kill the pig should eat a bit of it, and he himself got nothing but the fry.”

Coming now to what, in view of recent events in the Balkan Peninsula, is perhaps the most interesting division of Greek folk-poesy—the historical ballads and legends—their most remarkable feature is the length and unbroken continuity of the traditional memories of national history to which they testify. These ballads and legends also fall naturally into three great divisions illustrative respectively of Byzantine, of Ottoman, and of Hellenic memories—the first division dating from what is, perhaps, the most glorious period of the Byzantine Empire (867-1057); the second from the fall of Adrianople (1361); and the third from the Greek War of Independence (1821-9) down to the present day. But behind these folk-memories of national history, extending over more than a thousand years, there is, in the popular consciousness, a dim background of a far earlier period associated with those vast Pelasgian ruins found in various localities of South-eastern Europe. Such prehistoric cities are in folk-legend and folk-belief represented as having been built by a race of men different from the Greeks of the present day by whom they are designated “*Ἕλληνες οἱ ἀνδρειωμένοι*”—the “heroic Hellenes”—a race of giants who raised in their hands the enormous blocks of stone with which they built their strongholds.

"He works like a Hellene" (*Δουλεύγει σαν Έλληνας*) is a common saying at the present day. And in thus indicating these dim memories of the Hellenic foretime, I would endeavour, in extracts from some of the more notable ballads and legends of the last thousand years, to bring home to the reader the unconquerable vigour of Greek national life as testified to by these inextinguishable memories of the vicissitudes of Greek history.

The heroes of the earliest of the definitely historical series of Greek folk-ballads have, as might be expected, assumed more or less of a mythical character. The group of Byzantine ballads I refer to are those which have been classed as the Andronikos or Digenes Akritas Cycle. Formerly believed to be mere fabulous personages—Greek demigods of the Classical period transformed by the popular imagination—the heroes of these ballads have been shown by M. Emile Legrand to have been historical personages of the tenth century. Andronikos was Andronikos Doukas, a member of the reigning Byzantine family and governor of a province in Asia Minor; Digenes Akritas was the son of Areté, the beautiful daughter of Andronikos, and wife of Mansour, the Arab Emir of Syria, who had for her sake abjured Islam; and Basil, the son of this romantic marriage, was surnamed Digenes, *Δίγενης*—"of two races"—from the fact of his parentage, and Akritas from his occupation as guardian-in-chief of the eastern frontiers of the Empire. In the popular ballads, however, he is exalted to the rank of a demi-god, and the character of the exploits related of him appears to witness to the influence of the old myths connected with the names of Herakles, Perseus, and Bellerophon. In the following lines from the ballad of "Andronikos and his Two Sons," the Emperor Nikephoros II and three other historical personages are mentioned—

"Forth goes he, and his fame is great, and no man him can daunt,
Not even Peter Phokas, no, nor even Nikephóras;
Nor Petrotráchilos, who makes the earth and kosmos tremble;
Nor Konstantino does he fear, should he in fair fight meet him."

According to folk-ballad—which is corroborated by an epic poem translated by M. Emile Legrand, *Les Exploits de Digènes Akritas*—this grandson of Andronikos died at the age of thirty-three, in the year 979. And a Cretan ballad thus describes his death—

“ The throes of death seize Digenes, and earth with dread is trembling ;
And heaven, too, is thund’ring loud, and upper kosmos quaking ;
How can the cold grave cover him, how cover such a hero ? ”

In another Cretan ballad, however, the death of the hero is represented as the result of a wrestling match with Charon—

“ Long time they wrestle, but, as yet, one has not thrown the other ;
And Charon thinks within himself by treachery he’ll conquer.
Then trips he up young Digenes, and on the ground he throws him,
And his poor mother, left forlorn, the draught of poison swallowed.”

Very significant of the turbulence of the great vassals of the Emperor are the concluding lines of a ballad from Amorgos relating the imprisonment of a certain Konstantino, of whom the other nobles were jealous. His father hears of this, and releasing him from prison—

“ His son he seizes by the hand, and to the king he leads him.
‘ O see’st thou here, my lord the king, see’st thou this Konstantino ?
If thou should’st do him any harm, or if thou should’st destroy him,
Then will I slay thee, O my king, yea, with thy queen I’ll slay thee,
Constantinople, thy fair town, with herds of swine I’ll fill it ! ’ ”

So far as they as yet have been collected, the historical ballads are more numerous than the historical legends. But of one of these last, belonging to Thrace and to the approaching end of the Byzantine Empire (1370), I must give at least some outlines in a few brief passages. It is a story of the betrayal to the Turks of the castle of a Greek prince, betrothed to a daughter of the Emperor of Constantinople—

“ There had come to Stenemacho from beyond the Balkans a Bulgarian family who gave out that they were relatives of the Kral of Bulgaria, but having found the Ottoman yoke insupportable, they had left their country to seek an asylum with the Christian King of Kalé. Some doubted the truth of this story. . . The King, however, received the strangers kindly, and promised them his protection. The family

consisted of an old man, whose lips were never seen to smile, a young and beautiful woman, and a fair-faced youth. . . Twice had the Moslems besieged the fortress of Kalé, and twice had the waters of the dammed-up torrent that rushed below the castle swept away the besiegers, strewing the Thracian plain with their dead bodies. The Ottomans at length seemed to be out-worn, their camp was broken up, and they retired from Kalé towards the east. . . Mass was chanted by the priests, and the people gave heartfelt thanks to God and the Panaghia for their deliverance from the enemy. But before the service was over . . . a messenger arrived, breathless, at the foot of the tower, and was drawn up by a rope. He brought a letter for the King containing these words: *Beware of the Bulgarian woman—she is a spy.* Looking up, and across the ravine, the King beheld, standing on a jutting rock above the torrent, the figure of a woman who, with outstretched hand, pointed out to the enemy the secret path. ‘Accursed be the Bulgarian!’ he cried. And at the same moment a well-aimed arrow pierced him to the heart. As the soldiers standing near received the dying hero in their arms, and looked with rage and grief in their hearts towards the traitress, they saw that the King’s curse had, indeed, fallen upon her. For what had been the figure of a woman was now but a black and motionless pillar of stone. And there, to the present day, above the rushing torrent, stands the *Anathematisménè*.”

Coming now to the ballads of the Ottoman period, I must first give an extract from “The Death of Konstantine Drágases,” as he is called, the last of the Greek Emperors,¹ whose memory is thus commemorated—

‘Thousands of Turks had entered in by the Románo gateway;
 And Konstantíno Drágases is fighting like to Charon.
 He strikes to right, and strikes to left, and naught can stay his
 ardour;
 Amid the Turks he throws himself, and death he sows around him.
 Like a dark cloud he falls on them, and no man can escape him;
 ’Twould seem as he’d the Turks destroy, and save Constantinople,
 Until a Turk, a stalwart Turk, at last slew Konstantíno.
 O weep, my brothers, weep amain, weep for the orphaned city!
 Our Konstantíno they have slain, slain him who was our standard!”

¹ Amid the swarm of Turks assailing the walls of Constantinople, “the Emperor who accomplished,” says Gibbon, “all the duties of a general and a soldier was long seen, and finally lost. . . The prudent despair of Constantine had led him to cast away the purple: amidst the tumult he fell by an unknown hand, and his body was buried under a mountain of the slain.”—*Decline and Fall*, viii, p. 171.

But another ballad of "The Taking of Constantinople" ends thus—

"A message came to them¹ from heaven, by mouths of holy angels,
'Cease ye your psalms, and from their place take down the Holy
Objects.'

.

And when the Virgin heard the words, all tearful were her eikons.
'O hush thee, Virgin! eikons, hush! mourn not, and cease your
weeping;

After long years, the time shall come when ye once more shall
dwell here!'"

And the passion with which this prophecy is still believed in may possibly some day accomplish its fulfilment. As here it would be manifestly impossible even to mention the historical events commemorated in the Greek ballads of the Ottoman period, I will give only one more illustration in extracts from a Cretan ballad, entitled "How the Turks entered Sphakià"—

"It was the morn of Friday, and it was the first of May,
When into Sphakià came the Turks, and sword in hand came they.
Cursed be the hour in which the Turks thus into Sphakià came,
They ravaged all the country round, and set the towns aflame.

.

"When up into the market-place the Turks had won their way,
A Herald to the Sphakiots they sent these words to say:
'Come now, and your submission make the Sultan's feet before,
That he may favours grant to you, and give you gifts galore!'

.

"Your gifts we're well acquainted with, with tears they aye o'erflow;
For ye have given them full oft to men of Crete ere now;
And rather than accept your terms, we one and all will die;
Rather than our submission make—life with dishonour buy'

"Then, then, ye Sphakiots my troops to fall on you I'll send;
Nor shall they leave your land again till summer hath an end.
Your children 'mong the rocks you've hid, lest evil them betide;
But I will find and take them, and with me they'll e'er abide.'

.

¹ The clergy of St. Sophia.

“ ‘Take, then, our wives and children all, our maidens young, take too !—

Belike ye may the victors be, for miscreants are you !’

And so the parley ended, and began the battle’s din,

The fighting fierce and terrible the earthworks from within,” etc.

The ballads of the Hellenic period relate partly to historical events, but chiefly to klephtic exploits in the guerilla war which has been kept up continuously since the partial emancipation of Greece in 1829. The following lines are from a Thessalian ballad celebrating a victory over a Turkish force obtained by the famous patriot Rhigas Pherráios, a life of whom was, some years ago, published in this country.¹

“ ‘What is this evil that’s befall’n, and what is this great tumult ?’
 ‘ Rhigas Pherráios has fall’n upon, and beaten yon Moustám Bey !’

.

As many Beys as heard his words donned straight their mourning garments.

The Sultan, too, that wretched Prince, still crying is and shouting :

‘ O cease ye from the battle, boys ! O cease ye now the firing,

And I will grant to every one the boon his heart desireth ! ’ ”

Here the ballad very significantly ends. Distrust of the fulfilment of Ottoman promises of reform could not be otherwise more scornfully expressed. And those who have complained of the perversity of the Greeks in not thankfully accepting all the fine things promised them may profitably reflect on the distrust of promises which has been only too justifiably ingrained in their hearts, and expressed in their ballads, for the last two hundred years.

My next extract is from a ballad commemorating an incident which took place during the rising on Mount Olympus in 1878. In the charming way so common in Greek folk-poesy, an eagle and a partridge are the interlocutors, and even the decapitated head of a hero takes part in the dialogue.

¹ *Rhigas Pherráios*. M. E. Edmonds.

"Three Partridges did tell the tale, they wept and sadly sang they ;
 And on a ridge far, far away, an Eagle sat and questioned :
 ' Tell me, dear little Partridge mine, why wailest thou and weapest ? '
 ' What shall I, golden Eagle mine, what shall I now relate thee ? "

Far better on the rocks to die than by Turks' hands to perish !
 The bitter tears the branches burn ; the sobs, the wailing anguish
 The very earth do rend, and run with Insurgents' blood the torrents.'
 The Eagle heard it, and he cried, ' O head of Hero !
 I saw thee, wounded as thou wert, thy dear dead brother carry !

' O head, dear head, what hast thou done that they have sent thee
 rolling ? '

' As, golden Eagle, thou hast asked, to thee I fain would answer :
 Aweary grown of slavery, I shouldered my *tophaiki*,
 'Gainst Turkey I rebelled and fought, and Liberty I sought for.
 Here, high on old Olympos' side, here is our native village,
 Where e'en the women bravely fight, and gladly strive for freedom.
 And Turkey, 'mid the battle fierce, and with my gun beneath me,
 Did slay and stretch me on the earth, and she my head sent
 rolling ! ' "

As a last extract from these ballads of the Hellenic period
 I shall give three stanzas of the popular Insurgent song
Ζήτω "Ελλάς—" Hurrah for Hellas ! "

" O thou, my sword belov'd, so keen, I gird,
 And shoulder thee, my Gun, my flaming Bird ;
 O slay ye, slay the Turks again,
 The tyrants scatter o'er the plain.
 Live thou, O sword I gird,
 Long life to thee, my Bird !

" And when, O my good Sword, I hear thy clash,
 And when, O my black Gun, I see thy flash,
 That strew the ground with Turkish slain,
 And ' Allah ' cry those dogs amain,
 No sweeter music's heard,
 Long life to thee, my Bird !

" The hour has come, and loud the trumpets sound ;
 Now boiling is my blood, with joy I bound ;
 The *bam*, the *boom*, the *glin*, *glin*, *gloun*
 Begin, and loud will thunder soon !
 While Turks around me die,
 ' Hellas ! Hurrah ! ' I cry."

A passionate patriotism is indeed one of the leading
 characteristics of the Hellenic nation at large. And every



Alinari

MARATHON, TOMB OF THE 129 SLAIN ATHENIANS

Florence

true Hellene cherishes the idea of a New and Greater Greece which at no far distant date will, it is hoped and believed, consolidate the now widely dispersed forces of Hellenism into a united and powerful State. Great are the sacrifices which have already been made to this end by the nation, and more especially with regard to the liberation from Ottoman rule of Crete and Macedonia. Nor have the "Outside Hellenes" proved themselves less self-sacrificingly patriotic than the dwellers within the limits of the Greek Kingdom. Many of the finest public buildings which now embellish Athens have been erected and presented to the nation by private individuals who have amassed fortunes abroad, several among whom have also bequeathed enormous sums to the fatherland for national, educational and philanthropic purposes. The forces of national character are usually but little studied by statesmen, and with the consequence that the elaborate schemes on which they plume themselves are constantly shattered to pieces by the forces they vainly despise. And such ignoring of the forces of national character has been shown to be especially inexcusable in the case of the Hellenes. For a nation whose mythical heroes are such as we have seen them to be, whose family life is so exceptionally strong and pure in its mutual ties, whose political memories are of such an unparalleled vigour, and whose patriotism is so intense, cannot be permanently crushed.

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